THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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SIXTH SUNDAY AFTER EPIPHANY.

"Beloved, now are we the sons of GOD, and it doth not yet appear what we shall be: but we know, that, when He shall appear, we shall be like him; for we shall see him as he is."—1 *St. John* iii. 2.

THERE are, who, darkling and alone,
Would wish the weary night were gone,
Though dawning morn should only show
The secret of their unknown wo:
Who pray for sharpest throbs of pain
To ease them of doubt's galling chain:
"Only disperse the cloud," they cry,
"And if our fate be death, give light and let us die."*

Unwise I deem them, LORD, unmeet
To profit by thy chastenings sweet,
For thou wouldst have us linger still
Upon the verge of good or ill,
That on thy guiding hand unseen
Our undivided hearts may lean,
And this our frail and foundering bark
Glide in the narrow wake of thy beloved ark.

'T is so in war—the champion true
Loves victory more, when dim in view
He sees her glories gild afar
The dusky edge of stubborn war,
Than if the untrodden bloodless field
The harvest of her laurels yield;
Let not my bark in calm abide,
But win her fearless way against the chafing tide.

'T is so in love—the faithful heart
From her dim vision would not part,
When first to her fond gaze is given
That purest spot in Fancy's heaven,
For all the gorgeous sky beside,
Though pledged her own and sure t' abide:
Dearer than every past noon-day
That twilight gleam to her, though faint and far away.

So have I seen some tender flower,
Prized above all the vernal bower,
Shelter'd beneath the coolest shade,
Embosom'd in the greenest glade,
So frail a gem, it scarce may bear
The playful touch of evening air;
When hardier grown, we love it less,
And trust it from our sight, not needing our caress.

And wherefore is the sweet spring-tide
Worth all the changeful year beside?
The last-born babe, why lies its part
Deep in the mother's inmost heart?
But that the Lord and source of love
Would have his weakest ever prove
Our tenderest care—and most of all
Our frail immortal souls, His work, and Satan's thrall.

So be it, LORD; I know it best,
Though not as yet this wayward breast
Beat quite in answer to thy voice,
Yet surely I have made my choice;
I know not yet the promised bliss,
Know not if I shall win or miss;
So doubting, rather let me die,
Than close with aught beside to last eternally.

What is the heaven we idly dream?
The self-deceiver's dreary theme,
A cloudless sun that softly shines,
Bright maidens and unfailing vines,
The warrior's pride, the hunter's mirth,
Poor fragments all of this low earth:
Such as in sleep would hardly soothe
A soul that once had tasted of immortal Truth.

What is the heaven our GOD bestows?
No prophet yet, no angel knows;
Was never yet created eye
Could see across Eternity;
Not seraph's wing, for ever soaring,
Can pass the flight of souls adoring,
That nearer still and nearer grow,
To the unapproached LORD, once made for them so low.

Unseen, unfelt, their earthly growth,
And self-accused of sin and sloth,
They live and die: their names decay,
Their fragrance passes quite away;
Like violets in the freezing blast,
No vernal steam around they cast,—
But they shall flourish from the tomb,
The breath of GOD shall wake them into od'rous bloom.

Then on the incarnate Saviour's breast,
The fount of sweetness, they shall rest;
Their spirits every hour imbued
More deeply with his precious blood.
But peace—still voice and closed eye
Suit best with hearts beyond the sky,
Hearts training in their low abode,
Daily to lose themselves, in hope to find their GOD.

KEBLE.

* Ἐν δὲ φάει καὶ ὄλεσσον.

EDUCATION.

From the National Gazette.

AN OPINION,

Respectfully offered to the Members of the City Councils, on the question of their acceptance of the Legacy of Stephen Girard, Esq., for the founding and the support of a Literary Institution for the education of Orphans.

IT has been a subject of controversy, whether, in the administering of the civil concerns of a community, there should be the introduction of the sanctions of religion; or they should not rather be left to the religious principle in the minds of men. The latter part of this alternative has been held by some, not from hostility to religion, but because of the abuses of it, which have been to the worst of worldly purposes.

The notions of men of this sort have been considered as visionary, and have never been consistently acted on; and it has been thought necessary in the construction of every civil community, to apply the religious principle to the accomplishing of its righteous views. In Pennsylvania, in particular, the first legislative act of its founder, was to affirm the being of a GOD, and the divine authority of the Christian religion. Accordingly, these have been held as a part of the law of the land, and have been recognised as such by our courts of justice.

In general, when the cause of atheism has been maintained, it has not been in an endeavor to prove that there is no GOD. The atheist is not bound to this. The positive side of the argument is thrown on the theist. If his adversary can show, either that the proofs are insufficient; or can prove of the whole subject, that it has not, of necessity, a moral influence on the concerns of men, his cause is triumphant.

Under the latter part of this alternative, atheism obtrudes itself in disguise. Moral conduct, says the insidious betrayer, rests on the immutable foundation of reason, and on its subserviency to our present satisfactions; why not, then, commit it to its correspondent motive of the desire of happiness, and of preference of the means which the best promote it?

Perhaps as dangerous an argument as ever was published in favor of this theory, is that which may be seen under the name of "A Moral Dialogue," in the last volume of the Works of the King of Prussia. There is not in it a word in denial of the being of a GOD, or of a future state, or of the like motives of human conduct. The production is here spoken of, under the recollection of what was read in it many years ago. The writer of this cannot be mistaken, when he states, that in the various shapes in which it puts forth its reasonings, it consistently adheres to the theory of the sufficiency of the natural desire of man to obtain his highest happiness, and of his knowledge of the most direct means to it. The most difficult part of the operation of the author, was the reconciling of his scheme to what are the results of the consciousness of the mind, in its retirement from human view. The censure and the scorn of the world, are held up as restraints from whatever is base.—But an objector is made to propose the inquiry, as to what is to be done on the prospect of unjust gain to be acquired without the knowledge of the world. The moralist decides that the advantage should be waived, lest the secret should start forth to view, in one of the many ways not to be foreseen or guarded against. The objector, returning to his point, puts the case as possible, which none can deny of a certainty, that the crime will be for ever hid from the knowledge of men. May I, then, commit it? No, replies the moralist; because you would be made unhappy by the consciousness, that if it were known, there would be the retribution of public censure. Such is a scheme of morals, presented as competent to the regulating of the conduct of man, acted on as he is by his frailties and by his passions.

The said dialogue has been brought into view, as an ingenious specimen of the subtlety with which there may be urged the project of excluding religion from the government of human conduct. The reputed author, was the philosopher D'Alembert, of the same school with Voltaire. It is not here known, that the dialogue ever met the eye of Mr. Girard; but it is thought that he could not have more exactly pursued its theory, than has been done in the constitution of his Seminary. The Will goes to the extent of the abandonment of religion, as prescribing the rules of human conduct. If a collection of youth may have their attention exclusively directed to other motives, no reason can be given, why they may not be surrendered to the same through life. If the instructers are forbidden to call the attention of their pupils to the author of all the wonders which open on their senses; and to a state succeeding that which, as they must soon discover, will be ended by the grave; and certainly, silence on these and on the like subjects, is exacted by the terms of the bequest; and, if the prescribed rule of life be sufficient until the ages of 14 or 15, or even of 18; long before which there will be felt the struggles between inclination and the sense of duty; the sufficiency of the same rule for the remainder of life, is an obvious consequence.

The error of Mr. Girard's restrictions is evident in the principle on which it is founded—the diversity of sentiment on subjects of religion. Let the principle be tested, in application to the relations of domestic life. No wise head of a family withholds instruction from his children on the reciprocal duties of parent and child, and of the parties to a marriage contract. Yet, how many shades of difference of opinion are there, as to the proper extent of parental power, and to that of the correspondent obedience of the child? Similar diversities prevail, as to the other relations. Is sage instruction to be delayed on these accounts?

The like remark may be made on the subject of civil rulers, and of the allegiance due from the citizen or subject. What a wide field is open by the claims of power in the hands of a single person, or in those of a few, or in an aristocracy, or in a popular assembly, or in some one of the many mixed forms which have been either adopted or imagined. According to the reasoning of the Will, all determination should be deferred to the ages of 14 or 15, or perhaps 18; yet, in disregard of such laxity, every good citizen instils into the minds of his offspring, sentiments which sustain the rights of those who govern, and exact obedience within the limits of the laws.

The present writer has a very limited acquaintance with the gentlemen who compose the respectable bodies of our City Councils. He supposes of the most, and thinks it probable of all of them, that they confess the claims of religion, by denominating themselves as belonging, each of them, to one or to another of the religious societies within the bounds of the city. He therefore, with great respect, submits to their understandings, how far they can, with clear consciences, undertake the government of a seminary, which discharges its pupils from all regard to religious obligation, and from all subjection to religious discipline. They cannot but be aware of the contrariety of so ungodly a regimen to those holy Scriptures, which they make the foundation of their several creeds. In the Old Testament they read—"Bring up a child in the way in which he should go." They cannot be ignorant of what the Jewish lawgiver says concerning the laws of GOD—"Thou shalt diligently teach them to thy children, and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." And, if moral cultivation be a part of the plan of any literary Institution, it cannot be beyond the reach of the caution—"The fear of the LORD is the beginning of wisdom." The calls of the New Testament are in unison with those of the Old—"Ye parents bring up your children in the nurture and admonition of the LORD." "Children, obey your parents in the LORD." And, "I write unto you, little children, because ye have known the Father." Very different are these and the like provisions, from the delay of even the mention of such sanctions of duty to young men under the ages of 14 or 15, or toward 18; whatever need there may be seen of them, in the increasing strength of their passions and of their appetites.

Let there be attention to the operation of the bequest in its occasional violation of the tenderest feelings of the parental breast. We will suppose four religious men,—an Episcopalian, a Presbyterian, a Baptist, and a Methodist,—in circumstances barely competent to the subsistence of their families. Let them perceive themselves departing this life without provision for the support and the education of their children, and no other guardianship over them to be relied on, beside that of certain functionaries of the city, wisely provided for the object. These guardians may judge the binding of them to reputable tradesmen, to have less prospect of advantage, than the entering of them into the contemplated receptacle of orphans. According to the character of the supposed dying men, notwithstanding the diversities of their opinions on various points, they would be the same in the design, had their lives been spared, of giving a religious education to their children; whose death they would deem a less calamity, than their being thrown on a world of temptation, at the age of fourteen, or of fifteen, or of eighteen, without the knowledge of GOD or of a future state, or of those Scriptures, which, in the parental estimate, are necessary to their being made "wise unto salvation." A great proportion of the children of the poor are disposed of under a guardianship created by the laws. This will probably be the principal source of supply to a seminary, in which the sound of the voice of religion is never to reach the ears of the juvenile inmates.

It would be unjust to the memory of Mr. Girard, not to notice his remarking it as a privilege of his orphans, on their arrival at the age for the leaving of the seminary, to adopt such tenets as their matured reason may enable them to prefer. It is not to the purpose to inquire, how far this privilege, which his protegés, will derive from the laws of the land, may be supposed to add to or to enforce the moral education, which they may have brought with them from the seminary. Whatever may have been, or may not have been, the wishes of the testator as to this point; and whatever effect our favorable construing of his views may have on our estimate of his own character, it is all foreign to the present argument, which tends to the two positions that it is irreligious and unchristian, to accept of the public responsibility of an institution, to the pupils of which there shall be denied all instruction in religion, and that if other motives are sufficient for their government until their arrival at the ages of fourteen and fifteen and eighteen, no reason can be given why they may not be sufficient through the remainder of life.

Perhaps there may seem an interference of the argument with a prejudice not uncommon, that the minds of the secluded orphans would be sensible of impressions made on them by nature of the being of GOD, and of their responsibility to his tribunal. This is the exploded doctrine of innate ideas. If there be any not yet reached by what has been written on the subject by John Locke, they may be referred to the observations lately made on those born deaf and dumb; who know nothing of the primary truths of religion, until taught through the medium of the expedients brought into operation for that unfortunate class of the human family. Whether the design of Mr. Girard can be strictly executed, may be considered as a problem. Should this be the case, his orphans will leave the seat of their juvenile residence, as void of any trace of a knowledge of the Deity, as some who might be shown to him in an institution which in his Will he has properly distinguished by a munificent donation.

It is required, that for admission the orphan shall be between six and ten years of age. Doubtless, within those terms, there are sometimes salutary impressions on infant minds. Where this has been the case, it is not probable, that a single trace of them, will remain through years, in a sphere so unfavorable to their cultivation.

It may be anticipated as very unlikely, that for the intended seminary, there will be obtained, even if it should be thought desirable, instructers who are believers in the Christian religion, and who have its interests at heart. Were this possible, it is easy to perceive the painful circumstances, in which such instructers must sometimes find themselves. Let an instructer be supposed taking a walk with one of the pupils, on some fine morning during the renewal of the herbage of the year. Let there arise in the mind of the former, some such passage as the Address to the Deity, in Adam's Morning Hymn in Milton—"These are thy wondrous works, Parent of good! Almighty! &c." The instructer, warmed by the theme and by the surrounding scene, might be tempted to break out in such an act of adoration. But it would be unfaithfulness to his trust, and he must keep it a secret from his pupil, that he believes in the existence of such a being. The supposition might be diversified by a great variety of cases; sufficient to show, that under the provisions of the Will, there will be an interdict of Christian instructers, whether designed or not, as well as of Christian teaching within the walls.

That there will be the supply of teachers of a very different description, may be counted on; and modern times have multiplied those pests of society, who, under the profession of schoolmasters, lose no opportunities of infusing their poison of infidelity into unsuspicious minds. Such instructers have no authority under the Will to go beyond the lessons of mere morality; so as to teach any doctrine of absolute irreligion—from the highest point of atheism to the most specious of all the expedients for the misrepresentation of any of the contents of holy Scripture. But no one, acquainted with human nature, will believe that such instructers, in teaching, will find any reluctance to the guarding of their pupils against the religious truths which will be addressed to them on their entrance into social life; resolving what they will hear into popular fable and superstition, which it is now high time to lay aside.

From the tenor of the argument, there will have been anticipated the opinion of what should be expected from City Councils. It is, that there should be a respectful but determined rejection of the trust intended to be instituted by the Will of Stephen Girard, Esq., for the maintaining and the educating of orphans.

It is a great sacrifice, but it cannot be too great, when the acceptance of it would be an acknowledgment, that religion, even in its simplest forms, is unnecessary to the binding of men to their various duties. As yet no such theory has shown its face in the proceedings of any of the constituted authorites of the United States. If the breaking of this unholy ground should be a corporate act of our City Councils, there will be apprehended from it the most disastrous consequences, by

A Citizen of Philadelphia.

P. S. Since the penning of the above, it appears from the newspapers, that the Hon. Legislature and the City Councils have reciprocally appointed Committees, to confer on the subject of the Legacy. We are in an awful crisis. It is submitted to legislative decision, whether the State of Pennsylvania, founded on the acknowledgment of a GOD, shall declare by a solemn act, that the belief of such a being is unnecessary to the moral cultivation and government of the human kind. There will be no affirmation of the non-existence of GOD. But it will commit the question of his existence to the class of philosophical inquiries, having no more connexion with human conduct, than that which was formerly a problem among the learned, now resolved—whether the figure of the earth be oblong or oblate.

An Appendix.

To the Editor of the National Gazette.

Dear Sir,—It was intended to insert the foregoing in your paper some days ago; but there has been a delay, in consequence of constructions of the Will of Mr. Girard, widely different from those presumed to be evident on the face of the instrument. It is affirmed that there being no prohibition of the lay teaching of the fundamental principles of religion as the foundation of morals, the absence of positive provision is no proof that it may not be so applied.

Should the City Councils adopt such a construction, nothing can be further from your correspondent, than the wish to apply to the case an argument bottomed on so different a view of the Will, and which may be perverted to an intent opposite to that designed. Even in regard to certain spiritual functionaries excluded, it may be questioned, in the case of a youth, say between 14 and 18, in distress of mind and near his end, he should desire a visit from one of them—it may even be from one who had been his father's pastor—whether the prohibition of the interview would not be an act of intolerance unheard of beyond the bounds of the orphan house. Even this difficulty is met by ingenious interpretation.

In your paper of this evening you show yourself favorable to liberal constructions of the above description. May they improve the features of the scheme if it should go into operation; but be assured there will not be wanting those who will clamor for an adherence to the letter of the Will. It must be left to the consciences of the honorable bodies concerned, whether they believe in the correctness of the latitude adopted in the interpretation of it; and, if they do not, whether they will take on themselves the awful responsibility of the rejection of religion, as the foundation of human duty.

I am, dear sir, respectfully,

A Citizen of Philadelphia.

THE MINISTRY.

MINISTERIAL EDUCATION.

IN the Parish of Grace Church, in this city, an Education Society has been organized, from which the happiest results are anticipated. During the pendency of the question of its constitution, a circular which we insert to-day, was addressed to the members of the parish. We are happy in giving it a place in our columns, and regret that it could not have appeared earlier.

As a Committee appointed for that purpose, we address you in favor of the Education Society of Grace Church, whose Constitution is herewith submitted; and we do it with the confidence inspired by a good cause. Fully persuaded that a similar conviction on your part is all that is necessary to secure your patronage, we would earnestly and respectfully solicit your attention to the following considerations:

The object proposed by the Society, is one essential to the prosperity of our Church. Her present annual supply of clergymen is confessedly inadequate, and she has no means of making up the deficiency. The call for them is heard from every quarter: from the city, the village, and the wilderness—the numerous urgent solicitations of vacant Churches; the frequent and earnest appeals of our Bishop to the zeal and liberality of Churchmen, and the reiterated complaints of our Missionary Committee, as to the scarcity of Ministers, leave not a doubt on this point. Nor is this all. To the thoughtful spirit, the call for them is loudest, where no voice is heard, from places where ignorance makes men silent, or vice forgetful. Ten counties in our State, without one single Episcopal Clergyman, and twenty-three counties, having a population of near a million, with but a solitary one in each! These are startling facts, and still more alarming, when we learn that our Church is falling behind the progress of our national population, and threatened with comparative extinction under the swelling tide of more zealous denominations, or what is more fearful, under that of infidelity and irreligion. In this state of things, something must be done.

But admitting the *necessity*,—is an Education Society the best mode of effecting it? Some may argue, if the demand truly exist, the supply will come:—As in all things else, so will it be in the ministry. Of this much-abused argument, a moment's reflection will evince the present fallacy. That "demand creates supply," is a principle true of the bodily, but not of the spiritual wants of man. His estimate of the former, rouses him to the exertions necessary to their purchase; his estimate of the latter, too often leaves him in willing destitution. Man, it is true, in one sense, wants religion as he wants his daily food; and did he crave that bread of life as he does the sustenance of the body, then might the supply of Missionaries be safely left to be regulated by the demand. But if the reverse be, as it too surely is the case, then must the Gospel be preached before it can be desired; and the Missionary be sent, before he be requested to come. St. Paul's argument is conclusive on this point—"How shall they believe in him of whom they have not heard, and how shall they hear without a Preacher, and how shall they preach except they be sent?" Nor even with regard to the actual demand, can we depend upon that producing a correspondent supply; and for this very obvious reason:—men are not willing to pay a remunerating price. The demand is for one who shall have the piety of a Christian, the education of a scholar, and the manners and dress of a gentleman; while in all human probability, he will receive but the remuneration of the humblest mechanic. Admit that piety is beyond price; still education must be paid for, and what is there in the Missionary prospect, to tempt those who have the means of education, from the more alluring paths of worldly distinction. A noble devotion may lead a few generous spirits, and the prizes which our Church can offer may operate on some more worldly ones; but, after all, the majority of our Clergy being fated to a life of labor with the barest competency, their ranks must be recruited from sources beyond the spontaneous supply. The fit and the willing spirit will not always be found in connexion with the means of education. To meet such cases funds must be provided, and the altar of GOD enriched and adorned with piety and talent, elevated from the ranks of poverty or selected from among the children of misfortune. Thus too only can our Church advance with a population that is pressing into the wilderness, by being furnished with men who, to the best gifts of nature and grace, and the advantages of education, add the no less needful requisite of the Missionary,—a spirit familiar with poverty, and a constitution hardened to every exposure. Out of such supply has the Church in every age drawn her ablest divines.—Sons nurtured in her bosom have been in her peaceful days, the jewels of her crown, and in those of danger, the shield and buckler of her strength.

Or do you ask—Am I one to whom this charity ought to be presented? We would answer by questioning you in turn—Are you not a Christian, and thereby bound to advance the Gospel in proportion to the means with which GOD has blessed you? Are you not a Churchman, and therefore obligated by every tie of rational attachment and honorable sympathy? Are you not a member of a congregation standing prominent by its wealth and influence, and therefore called on to set an example? On these grounds, therefore, we answer you are bound by duty, by sympathy, by honorable pride. Nor will you be alone in your labors. Other Churches in our Diocese are already before you—many are now pressing upon your steps—your example may rouse yet more, and under the blessing of GOD, be the means of organizing within our Diocese, an institution for Ministerial Education which shall be worthy of the Church to which we belong, co-extensive with its needs and permanent as its duration.

JONA. M. WAINWRIGHT,
JOHN MCVICKAR,
EDWARD R. JONES,
J. DELAFIELD,
WM. BARD.

New-York, 17th January, 1832.

MISCELLANY.

ON THE NATURE AND INFLUENCE OF THE CHRISTIAN RELIGION.

"A Christian is the highest style of man."—*Young.*

WHATEVER regards the permanent happiness of man, merits his serious attention; and experience has shown that happiness springs from a purer source than riches or worldly distinctions. It is universally confessed to arise from the peaceful harmony of the mind, where inordinate and sinful affections are restrained, and the love that rules and guides, is fixed on an object that demands spiritual homage on account of transcendent goodness and power. Thus systems after systems have been modelled by successive philosophers, and all that reason unassisted by revelation could suggest, has been at times inculcated. Yet it must be confessed that heathen philosophy, with all its advantages, and they were many, was in some points very deficient. This may be accounted for when we examine the principles upon which they severally proceeded.

The love of the virtuous Heathen was fixed on his country; the contracted circle of his affection was placed around his hearth; and finally, centred in himself; but the Christian's motive of action is love to GOD. This raises him from inferior objects, and teaches obedience and regard for the Being who created and preserves all things. He holds every thing else in subordination, knowing that he cannot better promote the welfare of himself or of his fellow-beings, than by acting in accordance to the will of Him who moves the whole intricate machine of human affairs. By this love he is constrained to forego all selfish gratifications, feeling assured that the glory of GOD and the happiness of man are inseparably woven together.

Among the Heathens, virtue often depended upon the customs and habits of a nation, since what was esteemed vicious in one country was countenanced in another, so that the laws of a kingdom in many respects were its standard of virtue. He, therefore, who abstained from openly breaking these laws, was considered unimpeachable, and claimed for himself, if he at all believed in a paradise hereafter, a well-earned immortality. But Christianity puts on a more serious aspect; and by unveiling the reality and purity of true holiness, casts a dismal shade over the most illustrious Heathen.

The celebrated Boerhaave has observed that "our Saviour knew mankind better than Socrates;" and truly we may see this saying beautifully illustrated, by comparing the observations and precepts of our holy Redeemer, with the precepts and lives of Heathen philosophers. It is not sufficient for the Christian to abstain from the outward act of sin; he must abhor its very imagination. The heart of man in its natural state is shown to be depraved, and, even when partially sanctified by the Spirit of GOD, he confesses it to be "deceitful above all things and desperately wicked." While the self-righteous Heathen looked down upon his more immoral fellow-beings with pride and complacency, he who has made the greatest attainments in Christian holiness has only learned to be more humble, and more susceptible to the conviction of his own sinfulness. The true Christian disclaims all pride and haughtiness of heart, and, like St. Paul, finds his most painful task in boasting of his own advantages or attainments in religion.

There was likewise in the superstitious rites of the Pagans much that was flagrantly immoral. The orgies of Bacchus, and the feasts of Venus, displayed scenes at which reason revolts, while the barbarous cruelties of other ceremonies overwhelm the mind with horror. Should we even lay these aside, and take the refinements of philosophy as the best specimen of their religious notions, we cannot but perceive how little they were calculated to suit the great mass of mankind. Where their different systems were not at variance with each other, so much was abstruse, that none but a gifted few could comprehend, much less put in practice, what was inculcated. But if we turn to the Christian religion, we see, that though its doctrines and precepts evince a profundity which has never been entirely fathomed by the most pious and learned, it is so obvious and simple, that the unlettered peasant can understand and put its requisitions into practice.

Though it is a system so original, that it is entirely distinct from all others, yet its moral code is so perfect and harmonious, that, rejecting all that is unreasonable, it contains every duty that can be conceived of, whether to GOD or man. For this purpose, history and precept mutually assisting each other, both are explained; so that though there are precepts sufficient to comprehend every supposable case, yet in the page of sacred history are sketched personages of various characters, and under all the circumstances of human life, that every bearing of the law of GOD may be distinctly marked out.

It is in the Scriptures that we read what before was scarcely suspected, though experience now confirms the truth, namely, the natural depravity of the human heart. "There is none that doeth good, no, not one." The knowledge of this truth is evidently necessary to the salvation of man; for where there is no consciousness of guilt, there can be no repentance. This truth is stamped on the sacred pages in examples that cannot be controverted, and serves to discourage any thing like pride or self-sufficiency in the uninformed convert. He sees that he has incurred the curse as well of actual as of original sin, and recompense must be made before GOD can be reconciled.

But while the Christian reads, that man is a sinner, and condemned to death and eternal misery, for sin can only be expiated by death, he discovers that "GOD so loved the world, that he gave his only-begotten Son, that whosoever be-

Imperfect in original

lieveth in him should not perish, but have eternal life." Though an atonement for his sins cannot be procured by himself, since no future obedience could cancel past offences, yet there is a sacrifice offered for man, even the death and sufferings of the incarnate Son of God, who hath thus dearly purchased his Church with his own blood. He reads that no one can reasonably expect to derive any advantage from this sacrifice but by repentance and faith, since without these there can be no remission of sin; that repentance and faith are the fruits of a regenerate heart, a heart influenced by the Spirit of God, who has promised to "create all things anew."

Faith is an unbounded confidence in God; and though a voluntary exercise of the mind, it only arises from that disposition of the heart induced by the grace of God. Faith, is the instrument of the justification of man; for it is not by works, that man can be saved. It is the disposition which faith generates, that evinces its genuineness, and this disposition can only spring from the operation of the Holy Spirit. Thus it is, that faith is the means, while the grace of God is the source, of the Christian's justification. But this is not all; he possesses a hope which cheers him through all temptations and sorrows, and, like the pale moon, sheds its soft and benignant rays over the gloom of night, to cheer those dark desponding hours which await man in this vale of tears. It is a hope that "maketh not ashamed," but enables him in serene confidence to bear the storms and trials of adversity, because it has fixed its anchorage beyond the veil of sense, even within the antityped holy of holies, where are treasured up the ark and covenant of God.

"The difference of these two graces, faith and hope," Archbishop Leighton observes, "is so small, that the one is taken for the other in Scripture; it is but a different aspect of the same confidence—faith apprehending the infallible truth of those divine promises, of which hope doth assuredly expect the accomplishment, and that is their truth; so that this immediately results from the other."*

The other grace, which forms a prominency in the character of the Christian, is love. Love to God implies delight in his nature, gratitude for his goodness, and an entire devotedness to his will; thus it forms a plain principle of duty and affection. Love to our Creator and Redeemer necessarily induces love to our fellow-creatures, for, inquires St. John, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" And here we must admire the wisdom and goodness of God, in thus comprising the whole duty of man in the word love, that the true principle of the Christian's obedience may be obvious to all. This most prominent of the three graces mentioned by St. Paul, has been beautifully characterized by Cowper, as

"———— A plant divinely nursed,
Fed by the love from which it rose at first.
Exuberant is the shadow it supplies,
Its fruits on earth, its growth above the skies."

Between these three graces there is a striking union, as the pious divine just cited writes, "there is an inseparable mixture of love with belief and pious affection, in receiving truth; so that in effect, as we distinguish them, they are mutually strengthened, the one by the other, and so, though it seems a circle, it is a divine one, and falls not under censure of the schools' pedantry."†

The Christian's life is peculiar to itself, consisting in spiritual communion, in humility, self-denial, and mortification of all unhallowed desires; hence his hopes and fears, his joys and sorrows, are not those of the world. But the most important recommendation of the religion of Christ is, that this alone can support man struggling under the afflictions of life, can take away the terrors of death, and unfold to him a joyful eternity. Whatever else may not deserve consideration, these should have their due weight, and induce man to flee for refuge, to lay hold upon the only hope that is set before him.

Now, let us ask what system, either of religion or philosophy, can produce these important effects? What system is there, beside the Christian, so comprehensive, as to apply equally to every individual, and furnish direction and consolation under every circumstance? We answer, None. Alas! for infidelity. Skepticism is in itself very painful; but in its consequences most appalling. Painful indeed must it be, when it robs man of so much happiness, when it darkens the most sober visions of hope, and generates a recklessness of conduct which can only proceed from despair. But then, if there is the least ground for the supposition, that the Christian alone builds his hopes upon a rock, how dreadful must be the fate of those who have endeavored to stifle every conviction of truth! And how imperious the duty, that we should endeavor not only to examine the evidences of reason in its favor, but so to live, as to insure happiness in this vale of tears, and the endless bliss of an hereafter!

But has experience never whispered her lesson to the thoughtless and indifferent? Yes; often must she have declared how unsatisfactory have been all the attempts of procuring unadulterated water from broken cisterns; how the enjoyments of the present life, great as they may be, at length pall, and leave "an aching void" in the mind, which obliterates every sensation of past delight! Why should they attempt to stifle the conviction that "it is appointed unto men once to die, but after this the judgment?" The existence of such a truth, or the idea of its existence, can never be crushed by the united efforts of an army of infidels. As well might they endeavor to annihilate the vast ocean, or exterminate its least wave. As well might they remove from its shores, and retire into the secluded regions of a continent, to dispossess themselves of the imagination of its being. Still would its waters roll, and still would the mists rising from its bosom, pour upon them, and remind them of its reality. The awful dispensations of Providence, and that voice which is clothed in thunder, will bear a testimony which nothing can silence.

We said that the frame of mind which skepticism induces, is painful. It doubts all things, it fears all things, till it rushes into the determination of disbelieving the plainest evidence. It brings forward "the mystery of godliness," as its important objection. It would enter the sacred presence, as it would gaze upon objects of sense, till it is confounded and lost in the subtle mazes of reason. Baffled at every point, yet proud in his ignorance, the infidel at length asserts that religion is a fable, providence chance, and his Maker a nonentity. Thus infatuated do those become, who forsake the service of God to follow the idols of their own imagination.

Yet, if we turn to the opposite picture, and contemplate the upright man, "whose delight is in the law of God," who is "like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper;" we are struck by the beautiful contrast, and cannot but exclaim with the psalmist, "Mark the perfect man, and behold the upright, for the end of that man is peace."

* Commentary on Peter, 1 Epist. chap. i. ver. 13.
† Comment on Peter, 1 Epis. chap. i. ver. 8, 9.

I confess, it is better to have a well ordered heart than a methodical head; but surely both are better than either.

EXTRACTS FROM A FAREWELL ADDRESS,

By Bishop Brownell, to the Students of Washington College.

Concluded from p. 178.

Young Gentlemen;—I might advert to many other points of conduct, in regard to which all youth are liable to error, and concerning which salutary advice might not be out of place; but the present occasion will not admit of minute detail. I cannot, however, forbear one other caution, relating more particularly to the discipline of your minds and tempers, and the regulation of your affections:—it is THAT YOU BE CAREFUL TO CULTIVATE A SPIRIT OF CANDOR, AND TO KEEP YOUR MINDS FREE FROM ALL PREJUDICES AND PREPOSSESSIONS.

Men have naturally within them a principle of pride and self-love, which inclines them to set an inordinate value on what relates to themselves, and to depreciate what pertains only to others. This propensity is particularly evinced in all the diversities of *party spirit.* How constantly do you see men disposed to justify, or excuse, all the principles and measures of the party with which they have connected themselves; and as constantly inclined to condemn, and vilify, all the opinions and acts of the opposite party! Each can see in the other nothing that is good or honorable. They mutually ascribe to each other the most sinister motives, and the most disingenuous conduct. And if we should judge of individuals entirely from the representations of their opponents, in politics or religion, we should hardly expect to find a worthy man upon earth. But neither self nor party is the standard of right; —You are to regard the commands of God, and the good of mankind, as paramount to all private or party considerations, and to receive them as the only unerring rules of truth and duty.

That you should be entirely free from every influence and bias, except those of truth and justice, supposes, indeed, a degree of virtue which we are hardly to expect in this imperfect state. You will have your private friendships and your local attachments. If you take an active part in the business of life, you will have your party interests: and even in your religious views, you will be identified with some particular denomination of Christians. But before you form such attachments and connexions, I would have you investigate with candor, and be fully satisfied in your own minds. I would caution you to beware of supposing that all intelligence and virtue are monopolized by yourselves, and those with whom you agree, and that all those who dissent from you are, of necessity, entirely in the wrong.—Especially I would guard you against the besetting sin of ascribing wicked or unworthy motives to all who may differ from you in opinion, and against the perversity of temper that would lead you to shun their society. Though the cause of charity may not be promoted by attempts at union, upon principles concerning which there is an essential difference of sentiment, yet in all other matters, and especially in the ordinary concerns of life, a free and unreserved intercourse contributes, in an eminent degree, to promote the spirit of candor, and the harmony of society. It is when men are most alienated from each other, in the common intercourse of life, that they are disposed to judge most uncharitably of each other's motives and conduct. The true principle of toleration, and of Christian charity, may be found in the observance of a rule, which applies in an infinite diversity of cases in human life, and which requires that we should "do to others, as we would have others do to us."

But it is not enough that you barely fill up the measure of equity, and refrain from injuring your fellow men. The condition of man in society, and the laws of God, equally require that you should cultivate a spirit of benevolence, and occupy yourselves in doing good. You are not only to repress every uncandid, irascible and vindictive feeling, and to free your minds from the corroding anxieties of jealousy and envy, but you are to cultivate a spirit of courtesy, mutual confidence, and brotherly kindness. It is not enough that you abstain from devising mischief against others, you must not too readily imagine any to be contrived against yourselves. What peace can he enjoy who lives in continual dissentions, and is harassed by perpetual suspicions! How much more pleasant is it to sail on smooth and tranquil waters, than to be constantly tossed on a tempestuous sea! How much more delightful to behold the face of heaven smiling with serenity, than to see it frowning with clouds, or raging with storms! How like a savage wilderness the world appears when men are engaged, like wild beasts, in harassing and devouring one another; and how like the paradise of God it seems when they are knit together in mutual love and concord! How calm the mind, how serene the countenance, and how happy the life of that man, who is conscious that he possesses the respect and esteem of the community in which he lives, and that he is earnestly and successfully engaged in promoting the peace and welfare of his fellow men!

But the regulation of the temper, the cultivation of benevolent affections, and the ordering of the entire life and conduct, must be influenced by religious motives, and guided by Christian principles, or all your efforts to these ends will be vain and fruitless. Such is the frailty and corruption of your nature that you will stand in need of all the sanctions which Christianity enjoins, and of all the divine influences which it affords. But you have not now to learn that any system of morals which may be framed independently of the Christian religion, will ever be found hollow, unsubstantial, and inefficacious:—nor would this parting moment be the proper time for first reminding you of your Christian obligations. Yet fleeting and transient as the present moment is, I do seize it, once more solemnly to charge you, by all your hopes of happiness, both here and hereafter, faithfully to perform all the duties which the Christian religion enjoins; and earnestly to embrace, and ever hold fast, that way of salvation which it unfolds. And "whatsoever things are amiable, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, any knowledge," I charge you to seek and to practise those things.

You will soon go forth from this institution to seek your appropriate stations in society, and to assume your appropriate parts in the business of life. And you are urged by every motive and consideration which can actuate the human bosom, to pursue an honorable and a virtuous course, to aim at high attainments, and to strive after extensive usefulness. Many eyes will be turned upon you, and many an anxious wish will be breathed for your success.

Your instructers will not fail to watch your future career in life, with intense solicitude. If you perform your parts well, it will be to them a source of heart-felt satisfaction:—if you fail, it will afford them cause of mortification and regret. You cannot possibly sink into insignificance and forgetfulness. Wherever you may go, whatever may be your station in society, so long as one of you remains in life, he will be remembered by his instructers, and by his fellow students, as a graduate of Washington College.

Young Gentlemen; let the debt of gratitude which you owe to your parents be to you a still higher stimulus to virtuous exertion. Remember the sacrifices they have made to secure your education, and rear you up for usefulness. Reflect on the care with which they sustained your helpless infancy, and pondered by day and by night for your welfare, when you knew not your right hand from your left. Consider the anxiety with which they have watched your youthful steps, from that period to the present moment. Be mindful of the prayers they have addressed to heaven for your welfare; and you will seek to requite their tenderness, their labors, and their cares, by leading an honorable and a virtuous life.

Your country, too, has her claims upon you. The constitution of society is kept up but by succession. Those who now fill the stations of distinction, are rapidly passing off the stage. Another set of actors will soon occupy the busy scenes of life, and the posts of honor will be filled by the generation to which you belong.

But you owe a still higher responsibility to your God. He will hold you accountable for the faculties he has given you, and the means of improvement he has afforded you. You may not bury your talents in the earth; you may not squander them on worthless objects. To promote the glory of your God, and the welfare of your fellow men, is the great object of your existence. This is to be effected only by a life of sobriety, industry, integrity, and active benevolence. By such a life you will honor the institution to which you belong; by such a life you will gratify the fond anticipations of your parents, fulfil your duty to your country, and secure the approbation of your God.

"And now unto God's gracious mercy and protection we commit you. The Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up his countenance upon you, and give you peace, both now and evermore!"

Ep. Wat[illegible]man.

The following copy of a letter, addressed to a Missionary of our Church in this State, we cheerfully insert as of interest to our readers. In the language of the friend to whom we are indebted for the copy, "it certainly shows a disposition on the part of [some at least of] the laity, to sustain the clergy in every good word and work, if they will only take the lead."

Rev. and Dear Sir,—I have been gratified to learn by "The Churchman," that you are still at ———; and, as I would hope from the "Missionary Reports," are laboring in our Lord's vineyard to good effect. And is it true, that under your care only has there been a Bible and Prayer Book, a Tract and Missionary Association, reported? To me, who had some knowledge of your zeal and efficient conduct as a minister of Christ, it was not surprising that ——— should do well, but that no other should do as well. Your example, my dear Sir, on first coming into this Diocese, in taking a young man to educate, was an evidence of your determination to do your duty, and was worthy of all imitation. Would that all our Presbyters would do as much; we should not then hear much of the great scarcity of candidates, or deficiency of clergymen. This instance of your generous devotedness to the arduous profession in which you have engaged, should not be forgotten.

My object in writing to you now, is to inquire, if you still have the same, or any other young man under your care; and also to know the particulars of your Church,—that is, its numbers, its prospects, its associations, male and female; the number of Sunday scholars, the library, the teachers, &c.; the salary you receive; the receipts from the Missionary Society; the Parish, the number of acres in the glebe, the buildings, &c. &c.; as many particulars, in short, as you see fit to communicate. And my object in all this I need not tell you fully; but can assure you that I have no interested or idle curiosity to indulge.

We hear much said, in these days, of pattern schools, pattern farms, &c.; and no doubt such models may be advantageously referred to for imitation. I wish there were more of them: I wish, too, that examples, personal examples, were oftener held up for imitation, (and more scrupulously imitated) in the cultivation of the social, moral, and religious virtues.

Permit me, sir, in conclusion, to offer you a small proof, (or evidence, may I call it?) of the sincere respect which your example has inspired in one, at least, of your friends; and to request that I may hear from you, whenever your other avocations will admit. I enclose a ten dollar bill, to be appropriated by you in whatever way you think most useful to your necessities; or, if you have none but what your resources have supplied, I might suggest, what has often been a favorite idea to me—the purchase of a hive of bees; adding one more *association* to the number in your parish, if not religious, at least industrious.

Yours sincerely, ——— ———.

COMMUNICATIONS.

For the Churchman.

GREEK MISSION.

Messrs. Editors,—It was stated by one of your correspondents, in favor of the Greek Mission, that our Church had been invited by "the Bishops, Presbyters, and People," of Greece, to send missionaries to that country. In support of this declaration, another friend of that project adduced some "Extracts from a Journal in Greece," which, so far as they respected the Bishops, I examined in my last communication. The extract in relation to the Presbyters is as follows. The priests often said, "We are ignorant—you must come and teach us." This language is so vague and indefinite, that it affords but a feeble support to the position which it is intended to sustain. We should by no means be justified in inferring from such an application that it was *religious* instruction which was sought, and that the petitioners were willing to place at the disposal of our missionaries the tenets of their Church, in which they had been educated, and which constituted the only legacy left them by their fathers, which could not be ravished from them by the hands of their oppressors. But even if such a construction could fairly be given to the request, its importance must yet depend upon the number from whom it proceeded. If it were made by two or three priests, out of as many hundreds, the entry in the journal would be correct, but yet it would be of little consequence toward showing the sentiments of the Church at large, and would not amount to an "invitation" from "the Presbyters" of that Church in the sense which would authorize the declaration of "A Subscriber," to whose aid it is brought. The same remark is applicable to what is said in the journal of "the Common People and Shepherds." When your correspondent spoke of an invitation from "the Bishops, Presbyters, and People," of Greece, it is evident that he meant such an invitation as might exercise a legitimate influence over the opinions and conduct of sensible men,—in other words, he alluded to an invitation which might be considered as *general,* and not to a request which came from a few individuals belonging to either or all of the classes which have been mentioned. We should be very unwilling to have the opinions of our own Church in an important matter, gathered from a conversation with a single bishop, two or three presbyters, or a few individuals of our laity, and we ought to be equally scrupulous in judging others by so uncertain a standard. The journal in question, therefore, affords no adequate testimony of a desire on the part of the Greek Church, that we should interfere with its doctrines or usages.

It is not a little surprising that "An Eye-Witness" should adopt the sentiment advanced by "A Subscriber," that an analogy exists between the case of our missionaries and that of St. Paul. He will excuse me for considering such a notion as the offspring of enthusiasm. Let me quote his words—"The Greeks said, 'Come, teach us.' The cry to the apostle from Macedonia was, 'Come over and help us.' In my mind, there is a striking analogy." So far from there being a striking analogy, it is hard to find a single point of resemblance. The cases differ in this most essential particular—that the one was *miraculous,* the other not. The call to our missionaries (if they received any,) was from the Greeks themselves—that to St. Paul was from God. In the former case, the judgment was left free to determine as to the expediency of a compliance —in the latter, there was no alternative but to obey.

"And a *vision* appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us. And *after he had seen this vision,* immediately we endeavored to go into Macedonia, assuredly gathering that *the Lord had called us* for to preach the Gospel unto them." There was in reality no cry from Macedonia to St. Paul, but a divine direction by means of a vision. If such a revelation from heaven was made to our missionaries, the analogy is obvious, —otherwise it fails.

"A Subscriber" appeared to entertain the idea, that the friends of the Greek Mission would contribute as liberally to the support of the objects of a similar character, as if that mission had not been undertaken. In reference to that opinion, I inquired, whether he supposed the fountains from which it was supplied, were inexhaustible, like the widow's cruse of oil. To this, "An Eye-Witness" answers, that they will be so, "when we have faith like the widow's faith, to obey the command of Jesus, 'Go ye into all the world, and preach the Gospel to every creature.'" The writer cannot mean to be literally understood, that any degree of faith would produce a miraculous replenishment of coffers, which would otherwise be exhausted. If he does, I may dismiss this point; for a case which requires a miracle to support it, in our day, will be looked upon by all sober men as desperate. That the faith he mentions, would produce an increase of Christian liberality, is doubtless true; but it is equally undeniable, that if a portion of this liberality, great as it might be, were directed to an imprudent or improper object, the contribution would be so much the less to those which were more judicious and deserving. But nothing is gained in argument, by supposing a highly improbable case. We must take things as they are. "Faith like the widow's faith," if it exists at all, is extremely rare; and experience teaches us, that Christian liberality in our community has its limits. It cannot but be evident to the most superficial observer, that the individual who contributes to the missionary enterprise, will give less to others, and that upon this principle, the mission to Greece, whatever its merits or demerits may be, must interfere to a greater or less degree with projects of a similar kind.

It was my intention to notice the application which is made by "An Eye-Witness" of the Scriptural command, "Go ye into all the world, and preach the Gospel to every creature"—but I have already exceeded the proper limits. I may have something to say upon that subject hereafter.

HÆSITATOR.

For the Churchman.

SOUTHEY.

Messrs. Editors,—To combine amusement with instruction, must be the aim of all who teach. It is a law rendered imperative by the nature of the human mind. The moralist who neglects it, soon becomes a tiresome teacher, and at length loses all his labor, by ceasing to be read. I am far from saying, you have incurred this penalty, but I would willingly add to your paper still further attractions, by inducing you to appropriate a portion of it to matter removed from theological questions, but at the same time innocent, interesting, and ennobling. There can be no difficulty in supplying it with such materials. Your shelves are loaded with the works of "the living great," and "the mighty dead." To mention but one of the former—those of Southey alone, in criticism, biography, and poetry, would of themselves be a mine that a twelvemonth would not exhaust. I mention Southey's name the more naturally, since he forms the subject of my present communication; though he is but one of many that might be named.

To try this question, then, and if decided favorably, to encourage others to bring forth their stores, who have it more in their power to enrich your columns, I enclose you for "the Churchman" of this week, a few manuscript lines in my possession, from the pen of the writer just named —the wisest, in my opinion, as well as the most highly gifted, of the living poets of England. They are among the pleasing records of a short personal intimacy, enjoyed with him in the summer of 1830—for which I was indebted to a letter of introduction from one whom few can remember without having some kindness to tell;—I mean the late Bishop Hobart. This is a circumstance, which of itself may be said to give "the Churchman" a claim to whatever of interest or value was derived from that acquaintance; and when to this is added the poet's warm feelings of regard expressed toward one whose memory we all love and delight to honor, it may give a new interest to the lines themselves. They were written by him at the request of a youthful friend, who desired to have some little memorial of his pen, to bear to a far distant land; and they were sent at the moment of parting, together with a few unsolicited letters of introduction. The subject of them was dictated by the political discussions, in which we had loitered away the better part of a summer's day rambling over the mountain Skiddaw, which rises in towering majesty immediately behind "Greta Hall," the poet's romantic residence. Southey's views of the political prospects of his country, have long been, as is well known, of a melancholy cast: but upon this occasion they went beyond their usual tone, and became, if not absolutely desponding, at least full of deep anxiety. "England's glory," said he, "is tottering; and before this generation pass away, its temple may fall, never again to be rebuilt. Since the fatal year 1640, never has she stood so near the brink of a tremendous revolution, as she does now." The events that have followed since parting, are quickly turning these words into prophecy; but at the time they were spoken, there was no indication of such a change; and when repeated by me to men reputed wise, were met by the answer, "these are the words of a bookish and melancholy man." At that time, no immediate revolution threatened France; and in England, the Duke of Wellington's administration was regarded as more firmly fixed than ever; but on this latter subject, Southey's language was decided. "The Duke's power," said he, "is gone; in yielding the Catholic claims, he has broken the right arm of his strength." But through this gloom of political foreboding that rested on his mind, there were always shining forth some gleams of holy light. The events of things, in his view, were not

"As chance, to use the common speech, may sway;"

but—

"In wiser words, as Providence directs."

His darkest fears were associated with the progress of infidelity, and its most deadly attacks, in his opinion, were those levelled at the Church; because in them infidelity had many allies; and that rampart once broken down, the citadel would soon become a prey to its enemies. Of one of the Universities (Cambridge) he spoke as of a poisoned fountain. An infidel party, he observed, had risen up within it, which struck at the root of all religion. Atheism, long an isoteric doctrine, had of late been openly professed in it; and he pointed out as one of its zealous leaders, a young but highly talented member of the House of Commons, one whom it might be improper in me further to indicate,—thus stamped by Southey's condemnation, than to describe him as the infidel son of a pious and eminently benevolent father.

Whether it were, Messrs. Editors, that conversing with a poet made me imaginative, I know not, but it seemed to me, as I thus stood on the mountain's brow, and alternately listened to Southey discoursing on England's prospects, and then enlightening my ignorance with regard to the wide and chequered scene beneath me—that between the two there was a strong analogy. His high discoursings came before me like a mountain view; there was in them a moral freshness, which seemed to breathe of its pure air, and a philosophic calmness, which told of its elevation above the noisy strife of the world; and a cheering piety, which warmed us like the chastened beams of a mountain sun, and a comprehensiveness like the wide range of our eyes over six counties of England, the neighboring sea, and the shores of Scotland. The past and the present fortunes of his country were laid down by him with a precision and clearness that resembled the nearer features of the landscape; and although her future fate stretched away like distant objects, into long and dim perspective, yet even these were made apparent by his experienced eye and hand—and the course of many a stream rolling by us was traced through all its windings of shadow and sunshine, till it was lost in the far distant and peaceful ocean.

Such was the charm of high philosophy. It left on my mind an impression never to be forgotten. It was poetry chastened into philosophy—it was philosophy warmed into poetry—it was both; sanctified by the high and holy hopes of religion. We parted at the foot of the mountain. He shook my hand with earnestness, and said, "Farewell. Return to your peaceful country, and prepare, perhaps ere long, to receive a second emigration of pilgrims."

The following are the lines referred to.

"The course of action takes its bias, less
From meditation and the calm resolve
Of wisdom, than from accident and temper.
Private advantage at all cost pursued,
Private resentments recklessly indulged;
The humor, will, and pleasure, of the leaders;
The passions and the madness of the people;
Under all climes, and in all forms of rule,
Alike the One, the Many, and the Few;
Among all nations, of whatever tint,
All languages, *these* govern every where;
The difference only is of less or more,
As chance, to use the common speech, may sway;
In wiser words, as Providence directs."

Keswick, 13th July, 1830. M.

For the Churchman.

FRAGMENT SOCIETIES.

Messrs. Editors,—It is not my purpose in this article, to answer at length the objections of those who, ever ready to seek occasion to condemn the good they fail to imitate, express their *doubts* as to the usefulness and propriety of those excellent associations, the "Fragment Societies" of our Churches,—but to endeavor still further to stimulate those already engaged in them, and to excite others to follow their example. Much may be said in their favor,—and in reply to all the objections urged to them, I would simply remark, that like all things of human origin and invention, however worthy their proposed object, they are liable to be, and sometimes doubtless are, abused, and suffered to degenerate from the excellency of their primitive character. But a well-conducted society of this description encourages to industry; excites benevolent feeling and true Christian charity and sympathy; is an important auxiliary of our Church institutions; and frequently serves to arouse and stimulate the male members of parishes in which they exist, to such efforts for the various objects for which the female society is industriously engaged, as to accomplish a great amount of good, which otherwise would not be realized. The evidence of this may be found in the annual reports of our Missionary Society; in the flourishing condition of our Sunday Schools; and in the advancement of various other important interests of our Church. It is now the season when those who have hitherto been engaged in these useful Christian associations, should reorganize them for a renewed effort, when the claims of the Church are so urgent and increasing; and those who have been only spectators of the good works of others, should now come forward to their aid, and cheerfully offer their tribute of industry. Passing by the results of these Societies within our own city, some of which have been extensively communicated during the past season, I will offer an instance which has recently come to my knowledge, of the great effect of these small causes, and leave the subject to the consideration of your fair readers.

In the small village of ———town, in this State, a few of the ladies of ——— Church formed a Sewing Society, for the purpose of aiding the completion of the parsonage house, which had been some time in progress. Their fair was held in November last, and the profit realized from their industry, amounted to *two hundred and fifty dollars.* This alone exceeds the efforts of some of our city parishes; but this is not all—this little association during the past year, by their exertions, collected nearly six hundred dollars toward building the parsonage house, (the whole cost of which was $1250,) and in addition raised more than three hundred dollars for repairing and cleaning the church. At a subsequent meeting of the Vestry of the Church, a vote of thanks was passed, with the acknowledgment that, "had it not been for the assistance of the ladies, they could not have built the parsonage." This is the result of less than one year's industry. Who will imitate it? S. K. T.

For the Churchman.

CONSECRATION.

The Chapel of St. Peter's Church, in the neighborhood of the General Theological Seminary, was consecrated to the worship and service of Almighty God by the Rt. Rev. Dr. Onderdonk, Bishop of this Diocese, on Saturday morning last (Feb. 4th.) The sentence of consecration, was read by the Rev. L. P. Bayard, Rector of St. Clement's Church, N. Y., and the service for the day, by the Rev. Professors Turner and Wilson, of the General Theological Seminary. The Sermon was preached by the Bishop, from Matthew vi. 9.

The attendance of the large and flourishing Sunday School under the care of the Students of the Seminary and the excellent music by a

choir composed of Students, who generously volunteered their services for the occasion,—added much to the interest naturally excited by the solemnities of the day.

The Chapel is built of brick, and finished in a very neat style. It contains 70 pews on the ground floor, and 21 in the gallery. The basement is fitted for the accommodation of the Sunday School. When the parish shall have increased, so that a larger building is required, it is intended to erect a church edifice of ample size: the chapel to be retained for use on occasions when the church is not needed. On the following morning (Sunday, Feb. 5th) the Chapel was opened for Divine Service, and the Holy Communion administered.

For the Churchman.

Messrs. Editors,—Permit me, through the medium of your paper, to inquire of the Secretary of the General Domestic and Foreign Missionary Society, whether he has received the letter transmitted to him in *November last*, notifying him of the formation of a "Missionary Association in the General Theological Seminary, auxiliary to the Parent Society." As no acknowledgment of the receipt of that letter has been made, and as no notice is taken in the Society's last periodical of the existence of that Association, there is reason to presume that the letter referred to, has not as yet been received by the Secretary. As soon as it can be ascertained that the Seminary Association *is recognized* by the Parent Society as an auxiliary, the first fruits of its Missionary offerings shall be transmitted.

B.

General Theological Seminary, Feb. 8.

THE CHURCHMAN.

SATURDAY, FEBRUARY 11, 1832.

Two dollars and fifty cents, payable in advance, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be *realized*, in large accessions to our subscription list.

Appointments by the Bishop, for Confirmation.——February 12th, P. M. Zion Church; 19th, St. Luke's Church; March 4th, St. Clement's Church; 11th, St. Philip's Church; 18th, Mission Church of the Holy Evangelists; 25th, St. Thomas' Church; April 1st, All Saints' Church.

Girard's Orphan Asylum.—With the 'Opinion' of the venerable friend and guardian of truth, which appears on our first page to-day, we dismiss this subject. The views of the National Gazette (from which we have copied this valuable record,) in regard to the allowable and legitimate construction of the will of Mr. Girard, entirely harmonize with those which have been expressed in our columns. We are not surprised at finding in the official journal of the American Sunday School Union—after the remark, that "it cannot be denied that there is something in the spirit and phraseology of this [the exclusive] provision [of Mr. Girard's will] which is at war with every generous and manly feeling,"—the following:—

"Mr. Girard believed, (and, we think, not without reason,) that a religious education may be obtained independently of all the principles and doctrines which divide and distract the Christian world. Indeed, we know not but the principle on which our own institution is based, might have suggested such a thought to his mind; *for* it is well known, that the prominent essential feature in the organization of the A. S. S. U. is substantially, that denominational differences do not necessarily enter at all into a religious education; that such a religious education as Paul, or Timothy, or Peter, or John, or Stephen possessed, may be formed without knowing a single point on which the Christian world is divided."

St. Peter's Church, Auburn.—We have just learned, with deep regret, that this Church was burned down on the morning of Monday last, at about 2 o'clock. Within its walls, it will be remembered, the last official acts of our late beloved diocesan were performed; and an enlargement and repair of the building had but lately been completed.

Qualifications for administering the Sacraments.—In the New-York Evangelist of the 28th ultimo, we find the following communication.

an extreme case: *A Known Fact.*

Mr. Editor,—A few years ago there lived, on one of the Green Mountains of Vermont, a pious and venerable man of the Calvinistic Baptist order, who during all his religious life before, had considered it unscriptural for him to commune at the Lord's table with Christians of other denominations. This man was sick, and in the near prospect of death; while such was the nature of his disease, that he was already deprived of the use of his speech, so as to be under the necessity of making known his wants only by signs. On the last day of his life, I think it was, some of his neighbors being in to see him, and to assist the family he made signs that he wanted the great Bible, and a piece of chalk. One of his neighbors, who was a Congregational deacon, waited on him at this time, and helped him to the things desired. The sick man then wrote with the chalk on the Bible cover, so legibly as to be understood by all, "*I want to partake of sacrament.*" It being in the midst of winter, the roads somewhat impassible by snow, and no administrator of Gospel ordinances near enough to be obtained before he must, in all probability, be in the world of spirits, the deacon told him of these obstacles; which appeared not to satisfy him, as he seemed to insist on the privilege. The deacon then asked him who would administer the ordinance? He again wrote on the Bible cover, "*You.*" The deacon then inquired of him who should partake with him if it were administered? To which he replied in writing as before, "*You and all these believers*," including some others present of other denominations.

In this extreme case, as he considered it, the deacon was at first in great trembling and doubt concerning his duty; yet after consultation with his Christian friends present, and prayer to God, he concluded to take this solemn responsibility upon himself, and accordingly did administer the sacred ordinance to his dying neighbor; and partook of it with him, for the first time, though for about twenty years they had lived happily together as Christian neighbors; upon which the good man evidently died in peace.

Without hazarding an opinion of my own, on the subject, I would now propose for consideration and for answer, should any be disposed to answer, the following question: Could this good deacon, (for so he is yet called, having been considered eminently and consistently pious, by all his Christian acquaintances, for as many as twenty-five years,) be justified of God, in his thus meddling with such sacred things, in this extreme case? Or did he incur the displeasure of the Almighty, as did King Uzziah, when he presumed to offer incense, which was only lawful for the priests to do?

H. J.

On the well-defined principles of the Protestant Episcopal Church, there can be no difficulty in "hazarding an opinion" on the above subject. The opinion would be very decided, and amply confirmed by the word of God, but by no means involving any imputation upon the sincerity and piety of the "Deacon." Every well-informed Churchman knows what that opinion would be. And we hope that our editorial brother of the "Evangelist" will not suffer the queries of "H. J." to lie by him unnoticed. The point of authority to minister in holy things, is beginning to excite, in the religious community, some good degree of the attention which its great importance demands. Let none be afraid to meet it. The "extreme case," stated as "*a known fact*," by the correspondent of the Evangelist, suggests three most comprehensive queries.—*Was the good deacon authorized to administer the Communion to his excellent and pious friend?* If not, *who would have been a proper administrator of that Gospel ordinance?* And *why would the latter, and not the Deacon, have been a proper administrator?*

We would be glad to see these questions discussed in the print from which the "case" is extracted.

Corruptions of the Sacred Text.—The 'Banner of the Church' copies the editorial article lately inserted in the 'Churchman,' under the head of "Beware of Counterfeits," and accompanies it with the following remarks.—We trust the generous and disinterested zeal which prompted the offer of reward made below, will be effectual.

Eleven editions, then, it seems,—many thousand copies—of a reprint of the New Testament are in circulation, in which *sixteen* texts that we have examined (and our examination has been but desultory and partial,) are altered,—from which the word "bishop" is systematically ejected.—and which yet bears on the title page the declaration, that it is "with the former translations diligently compared and revised."—Who would have believed that in a country like ours, of light and free investigation, with the Scriptures in every man's hands, an invasion of their integrity so bold would have been ventured on? Who does not see that the blessed privilege which every man, and every woman, and every child here enjoys, of having the Scriptures in his hand, may thus be made the means of a general corruption of the faith? What Christian is there, whatever be his creed or name, who will not view with indignation this attempt to poison, at its very spring, the sacred stream of truth? From every quarter we hear but one expression on the subject—that of surprise, alarm, and condemnation. Pledged, as servants of that Church which we believe, in the Apostle's language, the only sure "pillar and ground of the truth," to assert, on all occasions, and at every hazard, the incorruptness of that Holy Writ of which she is "the witness and keeper," we are resolved, as far as in us lies, to trace to its author this high-handed profanation of the Word of Truth. We call on all Christian men to make common cause with us in the defence and preservation of those Scriptures, which are our common, and we had supposed, by all allowance, holy ground. That no motive may be left unmoved, we hereby offer a reward of

Fifty Dollars,

to be paid at the Office of the Banner of the Church, to any person who will fix conclusively on its author the corruption of the sacred text in the received version, thus exposed. The edition before us bears the name of "R. SCHOYER," as publisher, and is dated New-York, 1831. Insertion for the above offer of reward is requested of all editors, who desire the preservation of the Sacred Scriptures in their integrity and purity.

LITERARY.

Harper's Family Library. No. XXVII.—*Palestine, or the Holy Land. By Rev. Michael Russell, LL. D.* 18mo. pp. 330.

We took up this volume with raised expectations. The subject—the author, known to us by his 'Connexions of Sacred and Profane History'—the first blush of the work, as displayed in its table of contents, all promised well. In some respects, we have not been disappointed. The book is a readable treatise on interesting topics, and contains information, which, to nine-tenths of its readers, will be new, and to all must be agreeable and instructive. Nevertheless, our expectations have been by no means realized. Dr. Russell has done himself no credit, as an author, by a loose, and evidently very hasty compilation from sources whence he might have gleaned, had he chosen to take the pains, a rich and abundant store. He has done the public little service by adding to the many works on the Holy Land, another, which neither surpasses nor supersedes its predecessors.

But we wish that haste, and a careless use of copious and valuable materials, were the most serious charge to be brought against Dr. Russell. It is a melancholy proof of the evil tendency of the system of speculation now so actively prosecuted by booksellers of capital, and authors of talent and reputation, that such a man as Dr. R. can be led by it to throw away his reputation, in a composition evidently modelled with the one great principle—*ad captandum*—in view. It is impossible not to see that it is his design throughout—to say with the least trouble, what may be most attractive to the multitude. If it fall in his way, consistently with this grand aim, to correct error, remove prejudice, instruct the understanding, or amend the heart—good, it is done. But on the other hand, if a reading public, vitiated in its taste by the trashy, charlatanic literature of the day, require a foreign gloss to recommend mere truth, and a fictitious smartness to stimulate its appetite for knowledge—equally good, the writer has no old-fashioned scruples to forbid his acquiescence. How else could it have happened that a laborious student, a man of sober judgment, and good intentions—as Dr. Russell certainly is—should stumble on such a loose, *Milman-ic* style of narrative, as that adopted in the second and fourth chapters of this volume? He must have been sensible of the departure from good taste, the revulsion from sound principle! He cannot have written conformably to his own habits of thinking! It must have been in the belief that *it would take*, that he, a clergyman in good standing—a continuator of Shuckford and Prideaux, defiled his compilation with expressions concerning the dispensations of God, the words of revelation, and the holy men who spake as they were moved by the Holy Ghost, worthy only of German neologists or unfledged infidels.

"Moses," says he, "in imitation of the Egyptians, in whose wisdom he was early and deeply instructed, *thought proper* to make the learned professions hereditary in the several families of Levi's descendants." p. 55.—Again, "Like the Egyptian priesthood, they [the Levites] occupied the whole field of literature and science; extending their inquiries to philosophy, *theology*, natural history," &c. "Perhaps it was in imitation of the sages of the Nile, that *the Hebrews made* these pursuits hereditary in the consecrated tribe." p. 59. As a Christian minister, Dr. R. must believe that *not Moses*, but Jehovah, set apart the tribe of Levi for the study of "theology"!! as he chooses to designate their devotion to the study, perpetuation, and exposition of the divine law. Now, did he adopt this plan in consequence of early and deep instruction in Egyptian wisdom? Again, p. 61, Dr. R. observes concerning the election of a king, "It *is remarkable* that *Moses had anticipated* this natural result in the progress of society, and even laid down rules for the administration of the regal government. This wise legislator provided," &c.—Indeed! Was *Moses* endowed with such penetration, such wise foresight? It would have been indeed "remarkable" had a human legislator so far stretched his prudent provision for contingencies! Why should a Christian hesitate to avow his recognition of the wisdom of Him, who by his prophet gave the challenge, "The things that are coming, and shall come, let them show unto them," in this anticipatory legislation?

And how does he speak of the prophets and kings whom the Lord raised up to teach and to govern his chosen people? Of Samuel, he says, "An aged priest, although he might with the utmost authority, direct the solemnities of their national worship, and even administer the laws to which they were all bound to submit, *could not* command the secular obedience of rude clans, or, *with any prospect of success*, lead them to battle against an enemy practised in all the stratagems of war." p. 61. This reasoning the author offers as his own. Is it not, most evidently, precisely that of the Israelites when they called for a king? And are we not taught that in them it was sinful? Samuel, "an aged priest," "could not command secular obedience!" Was it Samuel, then, or the Lord who called Samuel when a child, to whom that obedience was rendered? He could not, "with any prospect of success, lead them to battle"! Not he? He who could call rain and thunder from heaven in the time of harvest? The Lord of Hosts, the God of battles, would have led the people who rendered religious obedience to His servant Samuel! This the Israelites forgot: and this Dr. Russell has chosen to keep out of view. Of Saul, we are told: "The impetuosity of his character, and *a certain indifference in regard to the claims of the national faith*, paved the way for his downfall, and the extinction of his family." p. 62. Would not one think the historian spoke of some prime minister, deserted by his majority in the house for his lukewarmness in the interests of the establishment? But what says the Scripture? "*Because thou hast rejected the word of the* Lord, he hath also rejected thee from being king."—"David," says this reverend historian, "to the skill of an experienced warrior, added *a deep reverence for the institutions of his country and the forms of divine worship;* whence he procured the distinction of being a man after God's own heart." p. 62. Dr. Russell, it is true, is not a Doctor of *Divinity;* but the theology of this sentence would disgrace a catechumen. David, "the man after God's own heart," because a patriot and a reverencer of *the forms* of divine worship! Alas! that a preacher of the Gospel should so prostitute a title gained by the groans and tears of a contrite heart, skilled in the riches of pardoning mercy, loving much, because much had been forgiven!

"The institutions *of his country*," too, forsooth! What were the institutions of David's country, but the commands of the Lord his God? and why should they be placed in the false light of such perverted phraseology? But Dr. Russell has ideas of the character and effects of Hebrew patriotism little accordant with the representations of sacred writ. "The kingdom of Judah," he says, "less distracted by the pretensions of usurpers, [than that of Israel,] and *being confirmed in the principles of patriotism* by a more rigid adherence to the law of Moses, continued during one hundred and thirty years to resist the encroachments of the two rival powers, Egypt and Assyria." p. 67. Who can read the books of Kings and Chronicles—the merely historical books—and not perceive that the slower degeneracy of the tribes which retained the temple worship of Jehovah, was the sole cause of their protracted independence? Who can believe the prophecies to be the word of God, and talk of the "patriotism of Judah" as the cause of its continuance when Israel was reaping the reward of its idolatry? But this same "patriotism" to which such efficacy is here attributed, elsewhere meets with little encouragement from Dr. Russell. When the remnant, returned from the captivity, refused, at the hazard of utter extirpation, to allow men who profaned the worship of Jehovah with the admixture of idol rites, to share in the erection of his temple, we have been wont to admire their magnanimous resolve to maintain their divinely instituted worship pure from every stain. Not so Dr. R. "The sympathy," says he, "which is so naturally excited in the breast of the reader in behalf of the weary exiles, who sat down and wept by the waters of Babylon with their thoughts fixed on Zion, *is very apt to be extinguished* when he contemplates the bitter enmity with which they rejected the kind offices of their ancient brethren amid the ruins of their metropolis." Truly! there *was* a deficiency of modern liberality in such conduct! "Zerubbabel, and the chief of the fathers" could not join in building a temple to the God of nature with men who "served their own gods, after the manner of the nations:" (See 2 *Kings*, xvii. 33-41.) And yet, strange to tell, "the eye of their God was upon these same illiberal bigots, to prosper their solitary undertaking, and protect them from the malice of "their ancient brethren!" (*Ezra*, v. 5.)

Dr. Russell finds other subjects for marvel in the peculiarities of the Hebrews, beside the illiberality of Zerubbabel and the foresight of Moses. Believe it who can, he has remarked that their historians (sacred historians) write in a serious tone, and that their poets (psalmists and prophets) do not jest like Ovid!!

Hear him. "A solemn gravity pervades all their writings, befitting a people who were charged with the religious history of the world and with the oracles of Divine truth. No smile appears to have ever brightened the countenance of a Jewish author,—no trifling thought to have passed through his mind,—no ludicrous association to have been formed in his fancy. In describing the flood of Deucalion, the Roman poet laughs at the grotesque misery which he himself exhibits, and purposely groups together objects with the intention of exciting in his readers the feeling of ridicule. But in no instance can we detect the faintest symptom of levity in the Hebrew penmen; their style, like their subject, is uniformly exalted, chaste, and severe; they wrote to men concerning the things of God, in a manner suitable to such a momentous communication; and they never ceased to remember that, in all their records, whether historical or prophetic, they were employed in propagating those glad tidings by which all the families of the earth were to be blessed."

Nay more than this: the Doctor's discoveries have extended to the fact that Hebrew poetry is actually available for the purpose of Christian worship, and far more capable of accommodation to the matured theological system of our enlightened age than that of Hesiod.

"There can be no stronger proof of the pure and sublime nature of Hebrew poetry than is supplied by the remarkable fact, that it has been introduced into the service of the Christian Church, and found suitable for expressing those lofty sentiments with which the Gospel inspires the heart of every true worshipper. No other nation of the ancient world has produced a single poem which could be used by an enlightened people in these days for the purposes of devotion. Hesiod, although much esteemed for the moral tone of his compositions, presents very few ideas indeed capable of being accommodated to the theology of an improved age."

These are follies: but they are follies deserving of the severest reprehension. Expressions dropped in several places show that Dr. Russell expected his work to be read by the young. Would he have them learn to *think* of Moses, and David, and Samuel, and the Law, and the prophets, and the psalms, and the sacred history, as he has *written?* We believe not. We do not suspect him of bad intentions. But he has truckled to the spirit of the ephemeral literature in which he has taken part: and because a bold dashing tone *takes* best with a public that troubles itself little to look at consequences, he has condescended to swagger, with no mischief in his heart.

Once for all, we protest against the sanction of such treatment of things sacred. If men will have it so, let the history of human deeds be served up in the mince-meat of novel writers—let two-penny compends banish the solid monuments of genius, and balderdash find a ready market among the ignorant and the tasteless. But let the limits of religion, at least, be free from such innovations. Let not the dealings of the Almighty with his creatures be distorted and travestied. Let not the oracles of God be traduced and ridiculed, and linked with associations of every thing that is *not* honest, *not* lovely, *not* of good report!

We regret that a volume of the *Family Library* should have again furnished occasion for such remarks. We entirely acquit the American publishers of Dr. Russell's book, of any design to extend the evils we have deprecated. But we do think that the occurrence of such blemishes in a work, which, doubtless, they have been induced to publish because its subject promised unmixed good, should warn those gentlemen to keep a stricter oversight on their miscellany, if they would have it to be *indeed* what its name imports—if they wish it to deserve the confidence of parents and Christians. A few touches of an editor's pen would have removed the blots which now foul Dr. Russell's pages, and rendered his "Palestine" at least a harmless, as it is certainly an entertaining book.

INTELLIGENCE.

Confirmation was administered by the Bishop of this diocese, in St. George's Church, in this city, on the 29th instant, to *seventy-three* persons.

Consecrations. *By Bishop Onderdonk, of Pennsylvania.*—On Sunday, January 15th, Bangor Church, Churchtown, in this diocese, was consecrated. Morning Prayer was conducted by the Rev. Messrs. Mintzer and Stem, and the sentence of Consecration read by the Rev. Mr. Bull, Rector of the Parish. Sermon by the Bishop. This substantial and commodious edifice, (of stone,) takes the place of a former building, which had fallen into much decay, and which was among the oldest places of worship in the interior of Pennsylvania.

By the same.—On Monday, January 30th, Emanuel Chapel, Holmesburgh, Philadelphia county, in this diocese, was consecrated. Morning Prayer was conducted by the Rev. Dr. Montgomery, and the sentence of Consecration read by the Rev. Mr. Sheets, Rector of the Parish. Sermon by the Bishop. This chapel is for the accommodation of part of the parish of All-Saints, and is under the same vestry. Its erection was required by the increase of the flourishing town of Holmesburgh, and the growth of the congregation of All-Saints under the charge of its present Rector. The building is of stone, covered with cement, and is neat, commodious, and well arranged. The principal contributor to this good work, is a lady resident in the neighborhood. The parish of All-Saints, with that of Trinity Church, Oxford, formed the first cure of Bishop Hobart, in 1798, where he is still most affectionately remembered by the older parishioners. We are happy to learn that, immediately after the services of the morning, all the pews, except eight, were rented at the assessed prices, with a small premium bid for the choice among them. It is also worthy of record, that the entire pew rent and premium for the current year, instead of being made available, as usual, to the salary of the Rector, are to be appropriated to the extinction of the debt contracted by the erection and completion of this sacred edifice.

Protestant Episcopalian.

Rhode Island.—We learn that the Right Rev. Bishop Griswold has just completed a Visitation of all the Churches in that Diocese, and that the following Episcopal acts were performed by him:

Ordinations.—On Thursday, the 19th of January, at St. Paul's Church, South Kingston, he admitted Mr. Erastus D'Wolf to Deacon's orders. On Saturday, the 22d of January, at St. Michael's Church, Bristol, Mr. Joseph Metcalf Brown, and Mr. Mark Anthony D'Wolf Howe, a Tutor in Brown University, Providence, were admitted to the same holy order.

Confirmations.—On Monday evening, January 23d, at Grace Church, Providence, the Bishop administered the rite of Confirmation to *ten* persons. On Tuesday evening, the 24th, at St. John's Church, Providence, the same rite was administered to *sixteen* persons.

Episcopal Watchman.

Alabama Convention.—The second Annual Convention of the Protestant Episcopal Church in the Diocese of Alabama, was held in Christ Church, in this city, on Monday, 2d instant. We learn that delegations from four Episcopal Congregations in this State, were present on this occasion.

The following gentlemen were elected by the Convention as Delegates to represent the Church in this State, in the next Triennial Convention of the Protestant Episcopal Church in the United States of America, to be held in the city of New-York, on the third Wednesday in October of the present year:

Samuel St. John, Jr. of Mobile; Dr. Richard Carter Randolph, of Greensboro; Benjamin S. Pope, of Huntsville; Archibald S. Baldwin, of Tuscaloosa.

Standing Committee of the Diocese of Alabama, for 1832.—Rev. Albert A. Muller, of Tuscaloosa; Rev. Norman Pinney, of Mobile; Messrs. George Starr, William R. Colgin, and Dr. James M. Davenport, of Tuscaloosa.

Alabama (Mobile) Intelligencer.

TO THE PUBLIC.

A Daily Infant School, attached to the New-York Protestant Episcopal City-Mission Society, will be opened for the reception of pupils, in the basement room of the Mission-Church in Vandewater-street, on Monday next the 13th inst., at 9 o'clock A. M.;—where parents and guardians are respectfully requested to send their children.

Donations for the support of this School will be thankfully received by the Secretary at the Bank of America, or at No. 208 Spring-street.

By order of the School Directors,
Wm. H. Townsend,
New-York, Feb. 8, 1832. *Secretary.*

ACKNOWLEDGMENTS.

NEW-YORK PROTESTANT EPISCOPAL MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Missionary Society acknowledges the receipt of the following sums, viz:—

1832.

6th Feb.	Collection made at St. Thomas' Church, on Sunday, 5th instant,	$103 47
8th Feb.	Collection made at Zion Church, on Sunday, 5th instant,	35 47
	Received donations from three gentlemen,	8 00
		$146 94

Benjamin M. Brown, *Treasurer,*
New-York, 8th Feb., 1832. No. 61 Water-st.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending February 9th, from the following persons, viz:—

Rev. D. Burhans, D. D.—Rev. Paul Trapier—Lucien T. Bisbee—R. T. Smith—F. J. Huntington—Rev. A. P. Proal—Rev. Moore Bingham—Mark W. Collet, *with remittance*—James Bailey, *with remittance*—L. H. Young—Rev. R. Salmon—Almon Stevens—R. H. Hopkins—Rev. A. P. Proal, *with remittance.*

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending February 9th, to the following persons, viz:—

Rev. Dr. Upfold, Pittsburgh, Pennsylvania, one box, per U. T. Line, care of Towar & Hogan, Philadelphia.

COLLEGIATE SCHOOL

No. 76 Varick-street.

Rev. JOHN W. CURTIS, A. M., *Principal.*

The following course of study, adopted in this Institution, is intended to comprise a thorough knowledge of the Latin and Greek Classics, the Mathematics, both pure and mixed, Polite Literature, and the ordinary English branches:—

Latin and Greek Classics,	Rhetoric and Belles Lettres,
Geometry and Algebra,	Composition and Elocution,
Trigonometry and Conic Sections,	Geography and Chronology,
Mensuration and Surveying,	History and Mythology,
Navigation,	English Grammar,
Natural Philosophy, Astronomy,	Arithmetic,
Logic, Moral Philosophy,	Book-keeping,
Evidences of Christianity,	Reading and Writing.

Terms.

For Classical scholars, including all the above branches, per quarter, - - - - - - - $10 00

English Scholars, - - - - - - - 6 00

Instruction will be provided in the modern languages, and the French department is under the care of an experienced teacher, a native of France, at - - - - - - - - - - 5 00

The English department, including those branches especially necessary for the counting room, is under the charge of a gentleman whose personal experience in business renders him in the highest degree competent to impart efficient instruction.

The Institution being endowed, the Principal can, with confidence, direct the attention of the public to the reasonableness of its charges, when compared with its advantages. It is under the care and supervision of the following gentemen, composing the

Board of Trustees:

Rt. Rev. Benjamin T. Onderdonk, D.D., *President;*
Rev. Thomas Lyell, D. D., *Vice-President.*

Rev. William Berrian, D. D.,	Henry Rogers,
Rev. J. M. Wainwright, D.D.,	Duncan P. Campbell,
Rev. James Milnor, D. D.,	Thomas L. Ogden,
Rev. William Creighton, D.D.,	William Johnson,
Rev. John F. Schroeder,	John Stearns, M. D.,
Rev. John M'Vickar, D. D.,	Murray Hoffman,
Rev. Lewis P. Bayard,	David Hadden
Rev. Wm. R. Whittingham.	Henry Laight.
Rev. Henry Anthon,	Hubert Van Wagenen.

The Institution occupies the front of a large and commodious building in Varick-street, and is entirely distinct from the Public Schools, which have entrances upon the adjoining streets. The pupils have the advantage of a play ground and gymnasium, which have no communication with the street; and may thus enjoy that recreation, which is necessary to health, without exposure, and under the eye of their teachers. The year is divided into four terms of three months each, commencing the 1st of September, and terminating the 31st July.

Application may be made to the Principal, at the Institution, between the hours of 8 and 4, daily.

Dec. 10, 1831.

PRIVATE BOARDING SCHOOL,

POWELTON,

On the Hudson river, one and a half miles north of the village of Newburgh.

Miss Inglis, (who conducted for several years in Hagers Town, Md. a Boarding School for Young Ladies, on a plan similar to her present one,) being now prepared to receive her full number of pupils, (thirty,) and having amply provided herself with good teachers in every department, hesitates not to say that her Seminary offers every advantage possessed by first rate city boarding schools, and many superadded, which no city establishment can possibly enjoy.

TERMS.

For the scholastic year of ten months, commencing the first of October, and ending the last of July,

For Boarding (including beds and bedding, washing, fuel, lights, &c. &c.) and Instruction in the various branches of a complete English education, $200

For any period less than the whole term, at the rate of $220

No pupil received for less than half a term, (5 months.)

No deduction made for the removal of a pupil before the expiration of the period for which she is entered.

And when a young Lady is not to return at the commencement of the succeeding session, *notice of this must be given previous to the close of the term.*

For the Languages, Music, Drawing, &c. &c., an extra charge will be made.

N. B. Payment to be made by half sessions, in advance.

Persons desirous of special information relative to the plan and arrangements of the school, as also to the principles, character, and standing as an instructress and a governess of the Principal, antecedent to her residence in this vicinity, are referred to the gentlemen whose names are under written; all of whom can furnish *the most satisfactory testimonials in her favor.*

In New-York, the Rev. Dr. Milnor, Rev. Dr. Wainwright, Rev. Dr. Knox, Rev. Dr. Cox, Rev. Dr. Snodgrass, Hugh Maxwell, Esq., Mr. H. Auchincloss, Mr. J. Auchincloss.

In Baltimore, Rev. Dr. Henshaw, Rev. Mr. Nevins.

In Hagers Town, Rev. Mr. Drane, Rev. Mr. Fullerton Wm. Price, Esq., Dr. J. Reynolds.

Rev. Mr. Lemmon, Fauquier county, Va.: J. Van Doran, Esq., Jefferson county, Va.; Rev. Mr. Johns, Cumberland, Md.; Dr. W. B. Tyler, Frederick City; Hon. T. H. Crawford, Chambersburg, Pa.; Hon. Ambrose Spencer. Albany; Rev. Dr. Proudfit, Salem, N. Y.; Rev. Mr. Whitehead, Hopewell, Dutchess county; Rev. Mr. Brown, Rev. Mr. M'Carrell, Newburgh.

Newburgh, Nov. 5th. 1831. eot. tf.

FORECAST.—*St. Luke* xiv. 28.

BY BISHOP KEN.

As one who building of a tower designs,
Of the foundation ere he draws the lines,
His treasure counts, and what he must expend,
Lest he begin what he despairs to end—
Thus, if you aim at beatific joys,
Against the world your resolution poise;
You must your cross take up, yourself deny,
And, rather than lose heaven, in torture die.

As the rich merchant who to purchase gems,
The dangers of the waves and winds contemns,
Finding a pearl on some far distant shore,
Excelling all he ever saw before,
Sells all to pay its price, and takes no rest
Till of that sovereign pearl he is possest—
As he, to whom the secret is reveal'd,
Of treasure buried in a neighboring field,
Sells all he has to purchase that one ground,
Where he 's assured great wealth is to be found—
Thus here you must your worldly all deny,
For boundless, all-sufficient, joys on high.
That pearl, that treasure, is the heavenly sphere,
Whose purchase never can be counted dear.

As a wise king, menaced by foreign host,
Who makes of numbers and of conquest, boast,
Reviews his troops, stores, frontiers, and each fort,
Computes what treasure must the war support,
Finding his weakness, curbs his martial heat,
Despatching envoys of a peace to treat—
Thus, when infernal foes shall you invade,
Think of the preparations you have made:
Your mind, will, passions, vows, maturely weigh:
Your constant, warm, devotions when you pray.
You must expect temptations numerous, strong,
Disguised, alluring, pertinacious, long;
And nothing less than love, which casts out fear,
With prayer and watching, and a conscience clear,
Can in the evil day your soul sustain,
And o'er your ghostly foes the victory gain—
Victory, for you with them can have no peace,
Their force remitting, their wiles never cease;
But, clad in armor of celestial light,
You may encounter the whole realm of night:
On Jesus, not on your own strength, rely,
Jesus, invoked, will mighty aids supply.

HAPPINESS.

How sweet to stand, when tempests tear the main,
On the firm cliff, and mark the seaman's toil!
Not that another's danger soothes the soul,
But from such toil how sweet to feel secure!
How sweet, at distance from the strife, to view
Contending hosts and hear the clash of war!
But sweeter far on wisdom's height serene,
Upheld by truth, to fix our firm abode;
To watch the giddy crowd that, deep below,
For ever wander in pursuit of bliss;
To mark the strife for honor and renown,
For wit and wealth, insatiate, ceaseless urged,
Day after day with labor unrestrain'd.
Oh wretched mortals! race perverse and blind!
Through what dread, dark, what perilous pursuit,
Pass ye this round of being!—know ye not
Of all ye toil for, nature nothing asks
But for the body freedom from disease,
And sweet unanxious quiet for the mind?

Good's Lucretius.

WANT.

Want is a bitter and a hateful good,
Because its virtues are not understood;
Yet many things impossible to thought,
Have been by need, to full perfection brought.
The daring of the soul proceeds from thence,
Sharpness of wit, and active diligence;
Prudence at once, and fortitude it gives,
And if in patience taken mends our lives;
For e'en that indigence which brings me low,
Makes me myself, and Him above to know;
A good which none would challenge, few would choose,
A fair possession which mankind refuse.
If we from wealth to poverty descend,
Want gives to know the flatterer from the friend.

Dryden.

PRACTICAL.

CONFIDENCE IN THE DIVINE BOUNTY.

Deal bountifully with thy servant, that I may live, and keep thy word.—Ps. cxix. 17.

This prayer appears to have been much upon David's heart, and in the substance and object of it is again repeated. Nor does he fail to acknowledge the answer to it. We may remark from it, that those who have been taught to prize the throne of grace, have learned not to ask a little of God. Coming in the name of Jesus, they feel their ground to be sure. They plead the warrant of his own command and promise—"Open thy mouth wide, and I will fill it;" and, "crying, Abba, Father," they dare to expect all that a wise and indulgent Father is able to give—"Deal *bountifully* with thy servant." And, indeed, remembering what a poor, weak, empty, and helpless creature, even a gracious soul is, in itself, it is not to be conceived that any thing short of a *bountiful* supply can answer the emergency. We may be too bold in our manner of approach to God, but we cannot be too bold in our expectations from him. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also *freely give us all* things?"—*Bridges on Ps.* cxix.

THE NECESSITY AND VALUE OF DIVINE ILLUMINATION.

Open thou mine eyes, that I may behold wondrous things out of thy law.—Ps. cxix. 18.

In order to "keep God's word," the Psalmist here prays, that he might understand it; and though, under the teaching of the Spirit, he had acquired "more understanding than all his teachers," yet we find him ever coming to his God under a deep sense of his blindness and ignorance. And this is indeed the invariable effect of divine teaching, so that those who have been best taught and longest taught, will be the most ready to "sit at the feet of Jesus," as if they knew nothing, and had every thing to learn. It is indeed an unspeakable mercy to know a little of the Lord, and at the same time to feel, that it is only a little that we do know. In this spirit we shall be longing to know more, and yet anxious to know nothing except as we are taught of God. There are indeed "wondrous things" to be known in God's law; things so wondrous, that "the angels desire to look into them." The exhibition of the scheme of redemption is in itself a world of wonders. The display of justice exercised in the way of mercy, and of mercy glorified in the exercise of justice, is a wonder that must fill the intelligent universe of God with everlasting astonishment. And yet these "wondrous things" are hid from multitudes, who are most deeply interested in the knowledge of them. They are "hid" not only from the careless and unconcerned, but "from the wise and prudent; and revealed" only "to babes"—to those who are experimentally acquainted with that important truth, that a "man can receive nothing, except it be given him from heaven." The largest and clearest print can never assist our sight, as long as a covering remains before our eyes. The best commentary cannot enlighten the mind, until "the veil is taken away" from the heart. Oh! how needful then is the prayer—Unveil—"Open thou mine eyes:" Let the veil be taken away from the law, that I may understand it; and from my heart that I may receive it. It is a most affecting consideration, that even Christians often find the word of God to be to them as a sealed book. They go through their accustomed portion without gaining any increasing acquaintance with the light, life, and power of it, and without any distinct application of any part of its contents to their own experience. And thus it must be, whenever reading has been unaccompanied with prayer for divine influence and teaching. We not only need to have our "eyes opened to behold" fresh wonders, but also to maintain our perception of those wonders which we have already beheld, that we may continue to behold them in a new and more spiritual light. But are we conscious of our blindness? Then let us hear the counsel of our Lord, that we "anoint our eyes with eye-salve, that we may see." The recollections of the promises of divine teaching are fraught with encouragement. The Spirit is freely and abundantly promised in this very character, as "the Spirit of wisdom and revelation in the knowledge of God." If therefore we desire a clearer insight into these "wondrous things" of revelation—if we would comprehend something more of the immeasurable extent of that love, with which "God *so* loved the world, as to give his only begotten Son"—and of that equally incomprehensible love, which moved that Son to undertake our cause, we must make daily, hourly, use of this important petition—"Open thou mine eyes!"—*Ib.*

BIBLICAL CRITICISM.

For the Churchman.

New-York, Nov. 23d, 1831.

Messrs. Editors,—The accompanying translation was made, in the course of studying the Epistle to the Galatians, with a view, if possible, to obtain some satisfaction as to the meaning of the very difficult text of which it treats. The Latin Commentary on the Galatians, from which the translation is made, was prepared by *Borger*, at the instance of Prof. Vorst, of the University of Holland, and submitted by its author, when he received the doctorate in Theology from that University. My object in attempting a translation was, to secure a more thorough understanding of the comment, than could be gained from its mere perusal. In consistency with this object, a close and faithful rendering was aimed at, rather than a free and elegant version. Should you deem it of sufficient interest and value to the Biblical student, it is at your service for the columns of the Churchman.

I am, gentlemen, very respectfully,
Your obedient servant,
V. K.

A TRANSLATION OF BORGER'S COMMENT *On Gal.* iii. 20.

There is no place in the whole of the New Testament which has so much exercised the ingenuity of learned men, as this short verse. Nor do I remember ever to have been so much in doubt about the meaning of any passage, as of this.[a] The conjecture which Michaelis somewhere makes,[b] that the verse is perhaps spurious, introduced into the text from the margin, is refuted by every rule of sound criticism, and seems to have been got up to solve the difficulty. Nor are glosses, which are generally made by way of explanation, usually so obscure as this;—conscious, then, of my incompetence, I will adduce three interpretations of this very vexed passage, not entirely new, nor yet so far anticipated, that I shall say nothing but what has been already said.

By a reference to the verse immediately preceding, a twofold difficulty meets us, which, in part, has respect to the design of Paul, why he should have expressed so high a commendation of the Mosaic law, "ordained by angels, in the hands of a mediator"—and which, in part, relates to the connexion between verses 19 and 20.

By comparing with this place those passages in the New Testament in which angels are represented as present at the giving of the law upon Mount Sinai, we shall at once perceive that the design here and in those places, is widely different. In Acts vii. 38, 39, we read thus—"This is he (Moses) who was with the Church in the wilderness, with the angel who spake to him in the Mount Sinai, and with our fathers, who received the lively oracles to give unto us: to whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt;" to which add *v.* 53—"Who have received the law by the disposition of angels, and have not kept it." It cannot be doubted that Stephen makes mention of the angels, in order to expose more clearly the disobedience of the Jews, and their abominable proneness to transgressions, which not even the authority of angels could restrain—whose dignity and superiority should have invested those laws with the greatest sacredness which the shameless frowardness of the Jews violated without hesitation. And that the Jews did in fact attribute the sacredness of their law to the agency of angels, in its first proclamation, is plain from the first chapter of the Epistle to the Hebrews, where its author diligently confutes the opinion of those who contrasted the retinue of angels, by which the giving of the law was honored, with the simplicity of their religion, and for that reason, gave it as their judgment, that the former was very far preferable to the latter. See Heinrich's Proleg. ad Ep. ad Hebr. p. 19, 22, 23.—What we have said of the angels, we may also say in reference to the Mediator. Every thing transacted by the intervention of a mediator had had a peculiar force and awful majesty; the people were supposed δια μεσιτου Θεῳ προσερχεσθαι, and he in behalf of the people εντυχανειν τῳ Θεῳ, or otherwise, εγγιζειν. Heb. iv. 16. vii. 19, 25. ix. 26. 1 Pet. iii. 18. Philo Vit. Mos. iii. p. 6–8. Noeszelt's Opusc. Fasc. ii. p. 364. Heinrich's Excurs. 2, in Ep. ad Heb. The Jews thought such a mediator necessary in all their transactions with God, for that the sight of God was considered mortal, see Meuschen on 1 Tim. vi. 16. Heb. xii. 19, 21. Deut. v. 25. Judges vi. 23. Jos. Hut. Jud. 3, chap. v. § 1. See also Homer's Iliad, 20. 130. ss.

Δεισετ' επειθ', ὁτε κεν τις εναντιβιον Θεος ελθη
Εν πολεμῳ χαλεποιδε Θεοι φαινεσθαι εναργεις.

Since, then, the ministration of angels and a mediator increased so much the authority of the law, that the Jews thought even the Christian scheme contemptible in comparison of it, and that on account of this very splendor, it is very difficult to say how Paul, while he is endeavoring to demonstrate that the law is inadequate to justification, (δικαιωσιν,) nay, that it was only given for a time, (αχρις ὁυ ελθη, &c.,) could, in the very same argument, without any apparent necessity, write in such a manner concerning the law as seems to convey high commendation of its superiority and perpetuity, and would so highly gratify the Jews.[c] This difficulty may, perhaps, be removed, by supposing a Jewish objection to be contained in the words διαταγεις δι' αγγελων εν χειρι μεσιτου, which Paul states indirectly, the particle μεν being understood after διαταγεις, to which δε in *v.* 20 may be referred.[d] That law was indeed given by the instrumentality of angels and a mediator, μεσιτης, ὁ δε μεσιτης ἑνος ουκ εστιν, of which we shall see more presently.[e] But this Jewish objection may be referred either to the whole series of the discourse, in which Paul had denied that the Mosaic law was of any avail for justification (δικαιωσιν,) or, to the words παραβασεων χαριν, the Jews expressing their surprise that a law so glorious, and introduced with so majestic preparation, should only subserve the design of restraining the waywardness of the people, or in fine, it may be referred to αχρις ὁυ ελθη, &c.; by which words, the apostle had sufficiently intimated, that the Mosaic law was only temporary, and to be abrogated by the coming of the Messiah; though to the Jews it appeared to be too strongly fortified by its divine authority, and too highly honored by its divine insignia, ever to be broken down by the Christian religion, the author of which was obscure, and far inferior to the angels and mediator. Now, if after ενος, in *v.* 20, νομου be understood,[f] Paul in this verse, is supposed to answer the Jewish objection in *v.* 19: that law was indeed given by the ministration of angels and a mediator, but, a mediator is not of the Mosaic law alone, *i. e.* the Mosaic law is not the only one which has a mediator, or the Mosaic law cannot alone glory in having a mediator, understood or implied;—the Christian religion, also, has its mediator.[g] But when it is asked, whether, in *vs.* 19 and 20, the mediator (μεσιτης,) is a general term, or whether Moses and Christ are particularly meant, the question admits of considerable uncertainty. It is evident that Moses was the mediator of the Mosaic law, and that Christ is the mediator of the Christian system, but that is no reason why we should not suppose Paul to be speaking of a mediator in the general; indeed, the question is not so much who they were, or what they were—nor does the strength of the Jewish objection consist in this—that Moses, or any particular mediator, gave the law; though if the question were asked, who is that μεσιτης? the whole matter would return to Moses: wherefore, it is not to be translated "door den middelaar," *by* the *mediator*, but "door erner middelaar," *by* a *mediator*. But in *v.* 20, this word is also taken in a more comprehensive sense; indeed, here, neither Moses nor Christ is intended by the words ὁ δε μεσιτης, but plainly a mediator in the general; and this, I think, any one will perceive at once, who will emphasise in reading, ἑνος, and not μεσιτης. Nor is the article ὁ an objection—for it is clear, that like the Hebrew demonstrative, it is often used indefinitely in the New Testament. There is a plain example in 1 Cor. xv. 8. cf. I. F. Fischer ad Plat. Phædo. c. 25. In the sentiment, also, which, according to my interpretation, is couched in the words ὁ δε μεσιτης ενος ουκ εστι, viz. that the Christian religion also, has its mediator: in this sentence as well as in *v.* 19, the word μεσιτης is taken generally, though Christ is that mediator; yet this is not the question, whether Christ or any other person were that mediator, but whether the Christian religion, equally with the Mosaic, had such a mediator.

I see one difficulty remaining, which may be objected to my interpretation, viz. how happened it that Paul in repressing the arrogant boasting of the Jews, should have mentioned the mediator only, and not the angels? But it should be remembered, in the first place, that the apostle intended merely by the way to touch upon the opinion of the Jews as to the superiority of their law, which is manifest from the obscure brevity with which he treats of the mediator. If, therefore, he had entered into an explanation with regard to the angels, likewise, he could not possibly have consulted this brevity. Compare Heb. chaps. i. and ii.—Again, it is to be observed, that the mention of a mediator of the New Testament, opposed to the μεσιτης of the Mosaic law, was admirably suited to the whole drift of his argument, which was to prove that the Christian system was superior to the Jewish; while by an attempt to confute the Jewish opinion as to the angels, the apostle might easily have been diverted from his immediate design; for it would have required much circumlocution to convince the Jews, that the Christian religion was accompanied by no less honorable insignia than that of ministering angels, but merely to set μεσιτην in opposition to μεσιτῃ, would require very few words. For it might be taken for granted, as a thing well known to the Galatians, and for which no proof was necessary, that the Christian religion had also its mediator.

Moreover, the Jews thought so honorably of the office and dignity of a mediator, as we have already seen, that the apostle might well suppose that he sufficiently consulted the credit of the Christian system, when he challenged for the system the honor of a mediator, and a particular explanation in reference to the angels, was not necessary. And yet in stating the Jewish objection, a notice of the angels could not be omitted, for this extolling of the promulgation of the law upon Mount Sinai, seems to have passed into a proverb;—in fine, we should observe that it is usual with St. Paul to interweave a thread (as it were,) in reference to some word going before, from which it is easily understood how from the phrase εν χειρι μεσιτου, in *v.* 19, as its origin, the words ὁ δε μεσιτης της ἑνος ουκ εστιν, proceeded. See something similar in chap. iv. 17, 18.

The remainder of this verse, ὁ δε Θεος ἑις εστι, Koppe, with others, translates correctly—"Sed unus tamen, idem que Deus est." The word ἑις frequently occurs in this signification, so as to be substituted for ὁ αυτος, Rom. iii. 30; Eph. iv. 6; 1 Cor. xii. 9, where, for τῳ αυτῳ πνευματι, is read in some MSS. and by the Latin Fathers, ἑνι πνευματι, which is in *v.* 11 called ἑν και το αυτο πνευμα. Comp. Gen. xli. 25; Lev. xxiv. 22. But what Bonitz says, l. l. p. 121—"Cum ενος in priori membro intellectum esset numerice de numero, ἑις quoque in altero membro, ob parallelismum, quem dicunt membrorum, eandem habent significationem, necesse esse," does not seem to have much weight; for we have already remarked on chap. ii. 19, that Paul and other writers often use dilogias or ανταναχλασεις, of the same kind. Glassius has collected many examples, p. 1342, ss. ed. of Dathe. Comp. what is said on chap. iv. 17, 18. But when Koppe explains his interpretation in these words, "Unus, idem que Deus est, qui misit omnes; non alius Deus est qui misit Mosen, et alius qui μεσιτας ceteros velut Abrahamum, alios, imprimis que Jesum;" I must be permitted to differ from that eminent man. I think that neither Abraham, nor any other are spoken of, except Moses and Christ; which is evident from the whole tenor of the discourse, in which the Mosaic law is constantly opposed to the Christian system, as because no one can easily say how Abraham and those others were μεσιται; whence it is clear, that the objection of Antonius, already mentioned, viz. "Non in id inquiri utrum plures sint interpretes, sed in illud, utrum et quomodo Mosis lex antiqueri possit,"—that this objection may weaken Koppe's view, but cannot affect mine; for I take this to be the sense of the place—"Unus idem que Deus est qui Mosen, et qui Christum misit." But if it be asked, why Paul added this expression? it seems to me to have arisen from the word ἑνος, that there might be an opposition of the parts of the verse, for which usage of the apostle, comp. chap. iv. 17, 18, and the notes there. Nor yet are the words to be supposed destitute of all force and bearing except the elegance of the opposition, since Paul shows by them that the origin and institution of the Christian religion, no less than that of the Mosaic, was divine, and that it was attended by honorable insignia. The Christian religion not only resembles the Mosaic law in this, that it has its own mediator as well as that, but also, that the mediator of the New Testament was sent by the same God who sent Moses.[h] If this interpretation of the verse be adopted, there seems to me to be no difficulty in its connexion with the preceding verse.

I now proceed to the second interpretation, which is entirely different from the preceding. To determine correctly upon it, the thread of the discourse must be more accurately examined. Paul not only in the general contrasts the Christian religion with the Mosaic, but he does it particularly with a design to show, "that the divine promises given to Abraham were not annulled by the law afterward given." Hence there is a frequent opposition of επαγγελιας, or διαθηκης, and νομου, *vs.* 15–17, 18, 19, 21. He, therefore, denies that the law has any thing in common with the divine promise, as the former was only given, παραβασεων χαριν, *v.* 19; but the design of the latter was far different. Comp. on *v.* 21. The Jews' object (we take this for granted from the preceding argument,) the splendor attending the giving of the law, derived as well from the presence of angels, as from the ministration of a mediator. Paul answers it in such a way as briefly to notice the mediator, but without any allusion to the angels, the manner of which we have already explained. If, therefore, after ἑνος, we understand πραγματος, (see S. Bos. de Ellips. Greek verb, πραγμα and Schleusner *in verb.*) *i. e.* επαγγελιας, or επαγγελιων,[i] every thing may, I think, be easily explained. "On what grounds can you contend (say the Jews,) that the divine promises did not lose their efficacy by the law, when this very law, strengthened by the authority of angels and a mediator, seems to have deprived of all their force all those divine institutions which preceded it; and so, likewise, those promises which were not given with so great solemnity of outward circumstances."

"I grant, (says St. Paul, in *v.* 20,) that that one πραγμα, viz. (the promise) had not its mediator, as the other had, viz. (the law.)[k] But this detracts nothing from the promise, for one and the same God is the author of the Mosaic law, and of the promise made to Abraham. And now the dignity and divine authority of any institution is not to be sought for in the agency of the ambassador, such as was the μεσιτης, but it is sufficient that it has God for its author; whence it is plain, that the Mosaic law could not take away the divine promise, because the one had not a mediator and the other had, since that was only an additional circumstance, (περιστασις.") Nor would I object to it, if any (as many have done) prefer to translate ὁ δε Θεος ἑις εστι, "God is consistent with himself, and remains the same, *i. e.* he always stands by his promises"—especially as St. Paul himself, in *v.* 18, seems to make it out from the constancy and faithfulness of God, which knows no change, that the κληρονομιαν is not εκ νομου, but εξ επαγγελιας, (see the notes there.) The sense then would be, "Although the divine promise was not given by the intervention of a mediator, yet that cannot impair his faithfulness, for God is always consistent with himself." Whatever conclusion we arrive at, the omission of the article του, before ενος, can be no objection; for of this ellipsis there are many examples, both in the Scriptures, and in other writings. See Glass's Phil. Soc. p. 136–138; Fischer on Plat. Phæd. chap. xxxvii. note 17.

By supposing πραγματος, *i. e.* επαγγελιας, to be understood after ἑνος, another interpretation is suggested, which seems to me to be highly recommended by the series of discourse. Undoubtedly, as we shall demonstrate more at large on the following verse, the apostle is especially intent upon showing that the design of the promise was very different from that of the law; for the promise had respect to Christ, and the inheritance (κληρονομιαν;) but the law was given because of transgressions, (παραβασεων χαριν.) He says, that the particular design of each appears from the circumstances (περιστασεσι) which the one had and the other had not; for the design of the law is manifest from the fact that it was διαταγεις δι' αγγελων εν χειρι μεσιτου, which solemnity could not fail to have a remarkable power and efficacy in restraining the headstrong disposition of the Jewish people, (see l. l. p. 221; Acts and Epistle to the Hebrews.) That the design of the promise was far different, since it was not given with so great solemnity, nor has its mediator, (μεσιτην,) (why St. Paul does not notice the angels in *v.* 20, we have already shown,) therefore a mediator is not of the one (ὁ δε μεσιτης ἑνος ουκ εστι;) nor is this to be viewed as any disparagement to the promise, for it is as stable and divine as the law, having the same God for its author, (ὁ δε Θεος ἑις εστι.) If this interpretation is adopted, it will easily be perceived, that a Jewish objection is not contained in the words "διαταγεις—μεσιτου," but that by them Paul wishes to prove the truth of what he had asserted—that the law was given παραβασεων χ ριν, and that the particle δε in ὁ δε μεσιτης, obtains its ordinary disjunctive force, "But a mediator," &c.

Perhaps this interpretation, for its easiness, is preferable to the others which I have given.

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[a] How variously it has been explained by learned men, may be seen from this short view:

1. Some understand μεσιτην of any mediator. Of these, some to ἑνος and ἑις supply μερος; others to ἑνος supply μερους and make ἑις a numeral; others take ἑις for ὁ ἀυτος; some with ἑνος understand λαου, and take ἑις to stand for ὁ αυτος; others take ενος substantively; others take both ἑνος and ἑις for ὁ αυτος.—2. Some interpret μεσιτην, of a particular mediator, of whom many understand Moses—some Christ. These again supply μερους, σπερματος, νομου πραγματος τροπου, γενους, εθνους, and either take εις as a numeral or for ὁ αυτος. Those who supply the same word, for the most part adopt a different interpretation; so that there is a great number of discordant opinions, which C. F. Huton, 'Locus, Gal. iii. 20. Critice, historice, et exegetice tractatus,' Viteberg. 1800—C. F. Bouitzuis, 'Plurimorum de loco Pauli, Gal. iii. 20; sententiæ examinatæ, nova que ejus interpretatio, tentata.' Lips. 1800; besides Koppe, Excurs. 7, on this Epistle, have diligently collected and examined. My desire to be brief, prevents my explaining the various ways of interpreting the passage more at large.

[b] See his Animadv. German. in Epp. Pauli. minores et Enleit. § 103.

[c] Compare de ista Judæorum superbia Theodoreti opp. Tom. III. p. 394. Ed. of Schulz and Noeszelt.

[d] Examples of the ellipsis of μεν before δε, are not wanting. See Rom. vi. 17. vii. 18; James ii. 11. Eurip. Orestes 455.

Ονομα γαρ εργον δ'ουκ εχουσιν δι φιλοι.

Plato in Phæd. ch. 5. πως του το λεγεις ω Σωκρατες, το μη θεμιτον ειναι ἑαυτον βιαζεσθαι, εθελειν δ'αν τω αποθνησκοντι τον φιλοσοφον ἑπεσθαι; Pseudodemetrius Phaler. π. E 53. χρη δε και τους συνδεσμους μη μαλα ανταποδιδοσθαι ἀκριβως ὁιον τῳ μεν συνδεσμῳ τον δε, μἰκροπρεπες γαρ ἡ ακριβεια' αλλα και ατακτοτερως πως χρησθαι. On the other hand, μεν is frequently used without the δε following it as Valcken on Herod. p. 315, has shown. Compare Hoogeven de doctr. Part. cap. 14. § 1. p. 245.

[e] Van Goenes, in his notes on Gesner's version of a small work of Porphyry, "De antro Nymph. p. 49. ed. de Rhoer." "Sæpius (says he) hoc veteribus in mere fuit positum, ut objectiones aliorum suis insererent disputatioribus, id que obiter quasi et lectore non monito: quæ res difficilem haud raro intellectum locis intulit. Heinrich's de Auctore Ep. ad Hebr. in Proleg. ad li. ep. p. 32. not. 48, has made the same remark.

[f] Koppe, with others, supplies the same word after ενος. The difference between my interpretation and that of Koppe, will presently appear.

[g] My interpretation of this very vexed passage, seems to agree with Koppe, as to the words; but, in determining the sense, I differ from that distinguished man—as will clearly appear, if I am able to free my interpretation from those difficulties by which that of Koppe is pressed, and which learned men have objected to it. Koppe thus renders the place. "Jam quidem, non νομα Mosis tantum, suus est μεσιτης (plures fuerunt, imprimis que ὁ μεσιτης της καινης διαθηκης, Jesus,") &c.

"Quorsum hæc disputata sint, (says Huton. l. l. p. 23,) nemo facile dixerit, in quo non id inquisitum utrum plures suit interpretes, sed illud, utrum et quomodo Mosis lex antiqueri possit." These remarks rightly apply to Koppe, but not to me. According to my view, when Paul contends that the Jewish law was abrogated, the Jews object the sacredness which their law received from the angels and mediator, as a reason for believing that the Christian religion, destitute of these honorable circumstances, would be exploded. "Be it so, (says the apostle;) the Mosaic law may have had its mediator, but do not suppose that this honor belongs to that law alone; for our religion has a mediator, too, and so your system is by no means preferable to ours."

"Deinde (Bonitz opposes this opinion of Koppe, l. l. §114,) si vel maxime illa locum rimandi ratio, quæ ad ἑνος addit νομου, in *v.* 19. probetur, νομος tamen *v.* 20. eandem habeat vim, et significationem necesse est, quam obtinet, *v.* 19. Cum idem sit subjectum. Jam vero Koppii interpretatio hanc legem violasse videtur, et νομῳ quæ in *v.* 19. est lex Mosaica *i. e.* omne religionis institutum per Mosen factum, in *v.* 20. aliam significationem subjecit, ex qua quodcunque religiose institutum significat." But not to say that the opinion of Koppe may be defended by referring to what was said on chap. ii. 19, I wish this one thing to be kept in mind—that the difficulty which Bonitz suggests, though it affects Koppe's interpretation, cannot in the least weaken mine. For I suppose the word νομου, which I understand after ἑνος to mean the same as in *v.* 19, viz. the Mosaic law. It was doubtless enough for the apostle to have proved that the honor of a mediator was not proper and peculiar to the Mosaic law; and therefore, that the sacredness which the Jews challenged for the Mosaic law on this account, was not proper and peculiar to that law—but since, throughout the whole series of discourses, he constantly opposes the Christian religion to that law, it is easy to understand that the apostle, when he denies the exclusive honor of a mediator to the Jewish law, wished by this very thing to intimate that the Christian religion could justly lay claim to the same honor. Indeed, Paul does not expressly assert it, but rather assumes it as a matter perfectly familiar to the Galatians—that the Christian religion as well as the Mosaic law, had its own mediator; as if he had said, "The Jews boast the sacredness of their law, as if that law alone had a mediator; but, as you well know, a mediator is not peculiar to that law."

But now let us see the difficulty which Koppe's opinion is supposed to have in common with mine. Hutonius, l. l. objects to the temerity with which the particle μονου is thus thrust upon the text, by the omission of which my interpretation would seem foreign to the words: (Gablerus apud Bonitz, l. l. p. 76, contends a little differently, that it should have been written ενος μονου;) but as the omission of the word is very common, both in the New Testament, (see Schleusner,) and with others, (Isocrates, p. 872. Herodian iii. 11, § 4. Libon. Tom. IV. p. 27, § 10.) its signification is already contained in the word ἑνος, as in Matt. xix. 17, ουδεις αγαθος ει μη ἑις ὁ Θεος. See Bielii, Thes. *v.* ἑις. "If Paul, (says Huton. l. l. p. 23,) had wished to intimate that there were more mediators than one, he would undoubtedly have said ὁ δε μεσιτης ἑις ουκ εστι, especially as it would be more easy, and better suit what follows. But if the place were an easy one, Hutonius and Bonitz would have nothing to write about; nor does Paul do it merely to prove that there were more mediators than one, though he had that also in view; but he contends that a mediator is not ενος, not peculiar to the Mosaic law, but that the Christian religion, also, had its mediator,—so that more systems than one were established by the authority of a mediator.

Bonitz lastly inquires, l. l. p. 73, by what right the word νομου can be inserted after ἑνος. We answer, in his own words—"Omnia pendent hac in re, ab argumentum probabilitate, quibus doctus interpres, hanc vel illam vocem ad ἑνος supplendam censet. Id cadit quoque in eam rationem quæ Koppius, supplendo νομου loco obscuro medicinam afferre studuit. Non est ex meo quidem sensu, quod judicem cogat, eam supplendi rationem, prorsus tollere, ferre potius eam facile potest."

Indeed, if any thing is to be understood after ἑνος, what, pray, can be added, with greater probability, *than that* which was the subject of discourse in the verses immediately preceding *v.* 19, and which is again resumed in the verses next following. This way of filling up the sense, seems to be recommended by the weight of many more names, than that of supplying the word μερους, in which Bonitz concurs, § 198 *ss.*; for any word, not obvious from the tenor of discourse, may be taken απο τουκοινου.

After I had written the above, I discovered that Schoethgen, and J. R. Sterk, the former in Horis Hebr. et Talmudicis, the latter in Temp. Helvet. Tom. V. § 1. p. 120–135, suppose, as I do, that a Jewish objection is contained in the latter clause of *v.* 19. But it will be evident to any one who examines what they have written, that their interpretation is widely different from mine. But Bonitz, l. l. § 239, finding fault with the opinion of Sterk, says, "At vero hæc verba, scil. (διαταγεις—μεσιτου) re ipsa, ac contextu urgente, in legis potius ignominiam ab apostolo esse addita communi fere interpretum suffragio confirmatur." But as the right interpretation is to be decided not by the weight of authority, but from the truth of the case, I think I have proved already, that not the ignominiam of the law, but its sanctitatem, is signified by these words—re igitur ipsa ac contextu urgente, it may be concluded that a difficulty, started by the Jews, is contained in these words.

[h] Cf. Chrysostom on Matt. Homil. 16.

Αβρααμ δυο ὑιους εσχεν ἑνα εκ της παιδισκης, και ἑνα εκ της ελευθερας, αυτοῖ δε εισι δυο διαθεκαι, ωσπερ ουν εκει διαφοροι μεν ἀι γυναικες, ἑις δε ὁ ανηρ, ουτα και ενταυθα δυ ομεν ἀι διαθεκαι, ἑις δε ὁ νομοθετης.

[i] Strothius and Gablerus have so supplied the *ellipsis*; the former in Neueste's Theol. Journal, Tom. III. part iv. p. 341–361; the latter in Repertorio fur. Bibl. und Noorgenlondische Litteratur. part iv. p. 53. It will be plain to any one who examines what they have written, that their interpretation is very different from mine. Comp. Bonitz, l. l. p. 86, who finds fault with them both.

[k] The former part of the verse is the language of concession; so that here, also, the word μεν may be understood, to which may be referred the δε in ὁ δε Θεος ἑις εστι.

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